GENESIS *and* SCIENCE

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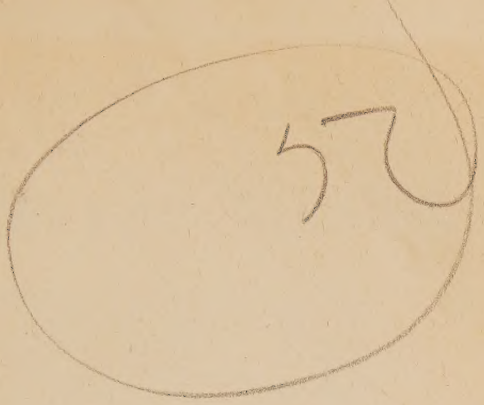

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Genesis and Science

By re-arranging the sequence of two Biblical passages in accordance with the Massoretic Text, it is clearly set forth that Genesis is not, and can not be in contradiction with science, as both are emanations from the Divine Spirit.

Judaism

Its Past *Its Present*

Christianity

Its Origin *Its Development*

are likewise outlined in this volume.

By

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PREFACE

It appeared becoming to represent Genesis, Judaism and Christianity as a trinity. If we should, for instance, eliminate the creative Deity from Genesis, we would then have no Genesis. If we should eliminate Genesis from Judaism, we would have no Judaism; and if we should dare to eliminate Judaism from Christianity, we would have no Christianity. Since Genesis is indispensable to Judaism, and Judaism is indispensable to Christianity, we may, therefore, calmly assert that they form a trinity in the fullest sense of the word.

The first portion of this volume attempts to harmonize the Biblical history of creation with the principles of astronomy and archaeology by translating the Hebrew text with grammatical correctness, and by re-arranging the sequence of two Biblical passages in accordance with the rules laid down in the Received, or, as it is commonly called, the Massoretic Text of the Old Testament Scriptures. An allusion to the Massoretic Text may be found in the Revisers' Preface to the Old Testament of any standard Bible.

It may, moreover, be ventured to assert that these pages remove with simplicity all Biblical

contradictions, as for instance: "God created man in his own image," which is contradicting another Biblical assertion: "God formed man out of dust of the ground." Or, "There shall no man see me and live," which is the contrary of "Thou shalt see my back."

No pains were spared in harmonizing the apparent contradictions of the Bible with the human normal comprehension, so that the following pages may succeed in becoming a categorical rejoinder to "higher Bible criticism," which, intentionally or not, demolishes the very foundation of the Jewish religion, and perhaps also that of the Christian faith.

Judaism, the central arch of this volume, exhibits systematically that our ancient Bible is, not only infinitely sublimer than what Spinoza calls "a rod of correction," but also than our modern and permanently progressing western civilization.

This volume, attempting "to bring the beauty of Japheth into the tents of Shem," is dedicated to the junior generation of American Israel with the tendency to inspire it with appreciation of religion.

DAVID MORGENTHAU.

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GENESIS AND SCIENCE

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BOOK I

GENESIS AND SCIENCE

CIVILIZATION DIVORCES RELIGION

WE are taught in Sunday schools and in Bible colleges that God created the world in six successive days, and also that 5688 years elapsed since our great grandfather, Adam, appeared on the world's scene.

On the other hand we are instructed in high schools that a minimum of thirteen millions of years were required for the formation of anthracite coal; and we are told by the Royal Museum of Ontario that the "dinosaur" specimen lived over three million years ago.

Which of these two doctrines—contradicting each other—is correct? The honest citizen finds himself in a state of embarrassment. If the Bible tenets are correct why then, shall his money build and maintain high schools? And if, let us say, the high school instructions are correct, why, again, shall his money maintain

Sunday schools, build churches and support synagogues?

As if to cause our faithful citizens still more embarrassment, the denial of the Biblical history of creation was made public, and there appeared in 1925 C.E., the following apostle of culture:

> "This 'dinosaur' specimen was excavated by the Museum Expedition in 1920. It is at least 3,000,000 years since the animal lived on the marshy shores of an inland sea which covered Alberta at that time."
>
> —The Royal Ontario Museum of Palaeontology
> (Street-car advertisement).

A faithful citizen remarked with emotion that the above publication is, indeed, an open denial of the Biblical history of creation.

The Poet Cowper delicately confirms the denial of the Biblical account, saying:

> "Some drill and bore
> The solid earth, and from the strata there
> Extract a register, by which we learn
> That He who made it and revealed its date
> To Moses was mistaken in its age."

The prescription to remedy this epidemic disease of Bible denials which, intentionally or

not, demolish the very foundation of our religion, is: I. To translate with grammatical correctness the ancient Hebrew text. II. To rearrange the sequence of two Biblical passages in accordance with the rules laid down in the "Received," or, as it is commonly called, the Massoretic Text of the Old Testament Scriptures. We find the Massoretic Hebrew Text referred to in the Revisers' Preface to the Old Testament of any standard Bible, where the Revisers state that they thought it most prudent to adopt the Massoretic Text as the basis of their work.

MASSORETIC PERMUTATION OF CERTAIN OTHER PASSAGES

According to exegetical principles laid down in post-Biblical Hebrew literature, commonly called the Received or Massoretic Text, we are instructed that the sequence of words, sentences, paragraphs or even chapters contained in the Scriptures of the Old Testament is absolutely of supreme indifference. First instance:

"And Noah was five hundred years old: and Noah begat Shem, Ham and Japheth." (Gen. v. 32.) We read in the following chapter (vi. 3): "And the Lord said: My spirit shall not strive on behalf of man (to destroy him or not) for

ever, although he is flesh (nevertheless not submissive): yet shall his days (to repent) be an hundred and twenty years."

According to the sequence of these two passages we understand that Noah's children were born first, and the decision for the flood was announced afterwards. That is sufficiently clear. But it is, nevertheless, an actual fact that God announced his decision at least twenty-three years before Shem was born, as we will soon see: Let us imagine that the three sons were born triplets, and that the decision for the flood was announced in the same year. If so, 120 years were granted for repentance, at the end of which period the flood began. Shem must have been then at the beginning of the flood 120 years old. The flood lasted one year. Two years after the flood Shem begat Arpachshad. Consequently Shem must have been at the time of Arpachshad's birth 120 years old. But, to our greatest astonishment after all these calculations, the Bible makes a quite different statement, viz.: "Shem was an hundred years old, and begat Arpachshad two years after the flood." (Gen. xi. 10.) Two years after the flood Shem was only a hundred years old, and *not* a hundred and twenty-three years. How do we evade this Biblical dilemma, and our prestige as Bible adherents intact? Our great Masters who succeeded Moses enacted the fol-

lowing principle rule, viz.: As the sequence of some passages, paragraphs and chapters is, with reference to the exact time of their occurrence, *not* arranged in order, we shall intellectually adapt them into their proper places. In accordance with these rules we are induced to permute the passages concerned and say: The announcement of the decision for bringing the flood took place twenty-three years before Shem was born.

Second instance: "Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterwards he shall come into the camp, and the priest shall be unclean unto even." (Num. xix. 17.) The structure of the phrases in this passage gives rise to the question: A priest's camp was usually in the Tabernacle's Court, which place was designated as holy. Under what conditions was the priest permitted to come into his camp in a state of uncleanliness? But, in conformity with the Massoretic rule, „אין מוקדם ומאוחר בתורה" "there is no priority and no posteriority in the Pentateuch," we reverse the order of the last two phrases: "And the priest shall be unclean until even, and afterwards shall he come into the camp."

Third instance: Jethro's discourse with Moses relative to the appointment of many judges took place after the Revelation on Mount Sinai. That discourse is, nevertheless, inserted before the Revelation.

Jethro asked why the people stood around Moses from morning until evening. Moses explained: "When they have a matter of dispute, they come unto me, and I judge between a man and his neighbour, and I make them know the statutes of God, and his laws." (Exod. xviii. 16.)

This statement, again, gives rise to the following question: From the day of the crossing of the Red Sea until the preparation for the Revelation elapsed thirty-eight days only, and even this short period did not pass by undisturbed. The Amalekites attacked Israel, and their attack was repulsed with difficulties.

This short and not undisturbed period was by no means adequate to create the statutes and laws of God. Moreover, Moses was three times forty days each time on the Mount Sinai. (Deut. ix. 10.) He came down with the final Tablets on the Day of Atonement; and then only, one hundred and twenty days after the crossing of the Red Sea, could Moses have stated that he made Israel know the statutes and laws of God.

In this instance, too, we are prompted by the great Massoreh (מסורה הגדולה) to permute figuratively Jethro's arrival and his conversation with his son-in-law to a more proper place, namely, to any place *after* the Revelation on Mount Sinai.

The House of Israel actually teaches its sons that Jethro's arrival into the wilderness took place *after* the Revelation.

These figurative premutations, however, do not in the least diminish the holiness of the Pentateuch, but contrariwise they increase it. A Jew who disregards this Massoretic rule, „אין מוקדם ומאוחר בתורה" "there exists neither priority nor posteriority in the sequence of the Pentateuch," is by no means an orthodox Jew.

We conclude therefore from the quoted instances that we are justified in permuting figuratively the creation of the fourth day, and acknowledging it as the creation of the first day.

ERRONEOUS TRANSLATION OF: בראשית ("BRAISHITH")

In order to prove to all opponents of the Bible that the Biblical history of creation corresponds literally to the astronomer's hypothesis, without adding to, or diminishing aught from the Scripture, we will have to insist on the correct and grammatical translation of the first Biblical word, בראשית ("Braishith"). Its translation," In the beginning," is entirely erroneous. This form, "Braishith," is only combined with a noun following immediately, as for instance: ראשית ממלכתו ("Raishith mamlachto") "His regency's beginning" (Gen. x. 10, וכמו ראשית דגנך ("Raishith

dgoncho") "Thy corn's firstfruits" (Deut. xviii. 4), וכמו בראשית ממלכות יהויקים ("Braishith mamlchoth Jehoiakim") "In the regency's beginning of Jehoiakim" (Jeremiah xxvi. 1); a noun follows immediately in each case. The same rule applies to our בראשית ("Braishith"). A noun בריאת ("Briath") must follow immediately after. If the sentence should have the translation ascribed to it, namely: "In the beginning God created heaven and earth," there absolutely must have been: בראשנה או בתחלה, כמו: עד המקום אשר היה שם אהלה בתחלה; ולא בראשית "unto the place where his tenth had been at the beginning" (Gen. xiii. 3), and not בראשית ("Braishith").

According to "Rashy," our greatest authority in exegesis, we are compelled to remodel the following verb ברא ("Boro") into the noun בריאת ("Briath"). The first Bible passage is not there to instruct us in the creation's succession, that these subjects were created first, and others afterwards.

The first passage is solely the chapter's title: "In the creation's beginning by God of the heaven and of the earth." Or: "In God's creation beginning of the heaven and of the earth."

This exegetical translation was unanimously accepted, by all Hebrews who were well versed in the Pentateuch, ever since; and is in fact unique in making the Divine Scripture accessible to the human understanding.

PECULIARITY OF EXPRESSION REFERABLE TO TIME-MEASURE

(יום, ימים) "Yomim," the plural of "Yom," means days, but in some cases it meant a year, as for instance, (כמו: ימים תהיה גאלתו, וכמו: או יומים, או חדש, או ימים) "Whether it were two days, or a month, or a year, etc." (Num. ix. 22.) The same may be said about the word (עולם) "Olom," which means world, and as the world is everlasting the word "Olom" means also everlastingly. But although this word has the irrefutable meaning of everlasting, as in the phrase (ועבדו לעולם) "And he shall serve him for ever" (Exod. xxi. 6), it was nevertheless interpreted by Moses himself (Lev. xxv. 40), that he meant by it only a term of fifty years, namely, (יובל) "jubilee." "Until the year of the jubilee shall he serve with thee."

Moreover the highest number in Hebrew available is (רבבה) ("Revovoh"), meaning ten thousand. Millions, billions and trillins were then, even as they are now in Hebrew, *not* available.

All the preceding quotations combined are sufficiently convincing to any intelligent person that it was finally the only correct manner of Moses instructing a host of exceedingly ignorant ex-slaves in the history of creation, and

aiming to manifest the Creator's might in the most astounding manner, to describe the world's creation in six successive days, he exclusively meant six eras.

WHY THE CREATION OF THE FIXED STARS IS NOT INSERTED AS A FIRST ERA, BUT AS A FOURTH ERA

The Bible regards the creation of the sun from the time since it has been in existence for the earth.

We learn from the diluvial year in Noah's time that during that whole year there was no distinction between day and night, and summer and winter. God decided therefore *not* to produce such a dayless and seasonless period ever again: „עוד כל ימי הארץ: זרע וקציר, וקר וחם, וקיץ וחרף, ויום ולילה לא ישבתו" "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall *not* cease (again)." (Gen. viii. 22.) We derive from from this dayless and seasonless diluvial year that the sun, which was indeed created at first, had not yet sufficient effect upon the earth during the Third Era with regard to the possibility of counting days and seasons. The earth, not yet sufficiently cooled down, was still wrapped in haze and mist.

The bringing forth of fruit-bearing trees took place, for the first time in their history, during a still dayless and seasonless and comparatively short period—the earth still being rather hot—as the earth then possessed its virginal power to produce plants and trees very fast. The heat of both elements, sea and land, was for a long time probably too intense for life, as man understands it, to become manifest; but it is, however, a matter of interest that plants have been discovered living in thermal springs of a temperature of 170° Fahr., and in heat 260° Fahr. some spores have been found to retain vitality.

FIRST ERA: FIXED STARS AND PLANETS

"The creation's beginning by God of the heaven and of the earth" at some undefined past age, was done as follows: "And God said Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years. And let them be for lights in the firmament of the heaven to give light upon the earth (which is bound to snap off from the sun at a later Era); and it was so. And God made the two great lights; the greater light to rule the day, and the lesser light to rule

the night; and the stars (He made). And God set them in the firmament of the heaven to give light upon the earth (bound to arrive at a later Era), and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good." (Gen. i. 14-18.) "And there was morning (beginning) and there was evening (close), a First Era."

The above verses record the creation of the celestial spheres at some undefined age. It is generally known that the universe is unlimited and immeasurable in both space and time. It is eternal and is infinite. There is no beginning and there is no end. According to astronomical hypothesis the formation of our solar system was caused by the Originator in the following Divine manner: The space of the universe was filled out with waves of cosmic molecules revolving around their centres, and moving eastward. These wave-masses collided with similar wave-masses moving in another direction, caught fire and became colossal suns, named fixed stars. One of these countless fixed stars is our sun.

The fire-ball of our sun occupied once the whole space which all planets occupy now, a distance of two billions, seven hundred and eighty millions of miles from the sun to the orbit of Neptune.

According to further hypothesis, this immense incandescent mass condensed and contracted in

course of time owing to the loss of heat by radiation. Thus, slowly contracting in size by radiation, and at the same time increasingly revolving in the amazing velocity of over 1,000 miles per minute, the sun occasionally threw off its outer rings.

Each ring contracted in course of time into a planet, and continued to move around the centre of the sun in the same direction as before as if it still retained the movement of the vast incandescent mass in which it was once included. Each planet in turn threw off smaller rings which formed its moons and satellites.

The sun, the planets, the asteroids (600 known), the comets and the meteors, 660 members all told, are called the "Solar System."

The burning elements of the sun are: Iron, calcium, sodium, aluminium, copper, zinc, silver, lead and others.

According to authorities no less than twenty million meteorites or shooting stars enter the earth's atmosphere every day; whereof it is concluded that millions of meteorites are daily attracted by the sun, which are consumed by the sun as its fuel.

OUR SOLAR SYSTEM

The average distance of the sun from the earth is ninety-three million miles. An express

train, with the speed of forty miles an hour, would have to travel 265 years to arrive at the sun.

Average Distance of Each Planet from the Sun in Million Miles	Revolves in Its Orbit around the Sun	Miles in Diameter	Satellites
Mercury: 36.....	88 days	3,000	None
Venus: 67.....	225 "	7,700	None
Earth: 93.....	365.26 "	8,000	Moon
Mars: 142.....	687 "	4,300	2
Jupiter 483.....	12 years	87,380	8
Saturn: 884.....	29.5 "	76,500	3 rings, 10 sat.
Uranus: 1,780.....	84 "	32,000	4
Neptune: 2,780.....	165 "	35,000	1

The sun, 1,300,000 times larger than the earth, 866,400 miles in diameter, rotates on its axis in twenty-five days.

The movements of the fixed stars are called proper motions. The direction of the sun's proper motion is northward, and it travels at the rate of about twelve miles per second, carrying the earth and the other planets along with it.

In consequence of this we are continually advancing at the rate of at least 400 million miles per year toward the northern quarter of the sky. The distance of the nearest fixed star, Alpha Centauri, amounts to about twenty-six trillion miles.

All this, the constant and accurate revolving of each planet in its own orbit around the sun in a velocity of over 1,000 miles per minute, as the result of mere chance, is unimaginable.

The Psalmist, admiring the Creator's sublime arts, says:

"Thou hast also established the world, it shall not slide (from its orbit)." (Psalms xciii. 1.)

The other translation, "It cannot be moved," surprised me, for it is for several reasons unauthorized.

THE COMETS

According to Sir Norman Lockyer's theory, comets and stars are swarms of meteorites enveloped in a cloud of meteoritic vapour due to the heat generated by constant collisions. The central parts, intensely heated by contraction, are finally welded into one compact mass and form a star. A comet is, consequently, a world in a developing stage. There are comets with definite orbits, such as Biela's comet, which appeared in intervals of 6 years, 244 days, and Halley's comet, which appeared at intervals of 72 years, and there are comets with indefinite orbits. The following evidence seems conclusive that several comets have been altered by collision into swarms of meteorites. Biela's comet (1772) was found in 1845 divided into

two. On its next appearance in 1852 the halves were widely separated. It was never seen again, but its place was taken by a swarm of shooting stars, which were especially brilliant in 1872 and 1885. A meteor which fell in the Tyrol in May, 1910, has been identified as a fragment of Halley's comet, and an iron meteorite referred to this swarm fell in Mexico in 1885.

The following episode suggests that the Talmudical sages, the authors of the Massoreh, possessed Divine knowledge about the Divine creation. An atheist once asked the master Joshua thus: "Your God created the world in six days; what does He do ever since?" Rabbi Joshua promptly replied: "He builds worlds and destroys them." „בונה עולמות ומחריבן"

Referring to our theme, "In the creation's beginning by God of the heaven and of the earth," Maimonides said: "Those who believe in the laws of our master Moses hold that the whole world, which comprehends everything except the Creator, after being in a state of non-existence, received its existence from God, being called into existence out of nothing."

ONE ALMIGHTY GOD

Mythology has passed;
There is one God at last,
One force that rules us all,
That feeds both great and small;

That gives to stars their birth
And feeds each clod of earth;
That gives to life its might
And darkness to the night;

That grants us smiles and tears
And regulates the spheres;
Gives centuries their link
And makes all mortals think.

One rule, that drives all blood,
One great, almighty God.

—*M. Rosenfeld.*

SECOND ERA

This Era comprises:

1. The emergence of the earth.
2. Long ages of intense heat of the whole earth.
3. Darkness, water; light.

The earth, arriving as a compact, fire-glowing body in the severely cold space of the universe, developed immense vapour-clouds, which transformed into enormous water-masses. The thick vapour-clouds wrapped the earth in total darkness. We will now quote the Biblical account and substantiate that it harmonizes with the above-mentioned principles of modern science.

God ordered light shall penetrate to some extent.

"And the earth was waste and void; and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And there was morning (beginning) and there was evening (close), a Second Era."

THIRD ERA: FIRMAMENTAL AND FUNDAMENTAL AGES

Firmament.—The earth's surface was not yet sufficiently solidified to support vast seas, and for that reason the deafening thunder of volcanic eruptions was uninterrupted. The evaporation of the boiling floods caused incessant rainpour, wherefore the sun could not effectively penetrate the planetary atmosphere, where the distinction of days and seasons was not yet in existence.

The firmament, or more literally the "expanse," is the atmosphere. At first the body of water on the earth's surface seems to have been in contact with another body of water. Since some of our neighbouring planets, Venus and Mars, dominated the same activity of

elements, the atmospheres of these rudimentary planets were almost united. The planet Mars, now, has no clouds, consequently there are no seas on Mars. In the same manner as the moon now attracts our seas, which attraction causes the ebb-tide (the regular rising and falling of the sea and rivers twice every day), so did our planet then probably attract the seas of the planet Mars. The vast seas of our earth, which were much needed for its development and maintenance, were probably in danger of being attracted by some other neighbouring planet.

The Creator's voice surpassed the deafening thunder of the volcanic eruptions and the roar of the mighty floods, and ordered a strict and everlasting separation between the planetary atmospheres—a firmament. The Psalmist, referring to this Divine act, says: "Thy throne is established of old: thou art from everlasting. The floods have *lifted up*, O Lord, the floods have *lifted up* their roar, the floods *lift up* their waves. Above the roar of many waters, the mighty breakers of the sea, the Lord on high is mighty." (Psalms xciii. 3-4.)

The notorious Biblical text follows:

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which

were above the firmament: and it was so. And God called the firmament Heaven. And there was morning (beginning) and there was evening (close), a third Era."

The above verses are the introduction to history, for they mark the boundary between time and eternity.

This Era passes also for the fundamental ages.

PRE-ARCHAEAN OR PRIMARY ROCKS

Below the oldest-known sedimentary rocks there is a thick crystalline zone which may include the material deposited while the earth was cooling down to its present temperature.

The lower crystalline layer of the earth's crust may represent a period of seventy million years since the primary rocks have been formed at high temperatures; no living beings were present in them at their formation.

FOURTH ERA: KINGDOM OF PLANTS

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land earth, and the gathering together of the waters he called seas; and God saw that it was good.

"And God said, Let the earth bring forth grass, herb yielding seed, a fruit-tree bearing

fruit after its kind, wherein is the seed thereof, upon the earth; and it was so (Gen. i. 9, 12.) And it was morning (beginning) and it was evening (close), a fourth Era."

Herewith was the foundation laid for the kingdom of plants.

FIFTH ERA: FISH-REPTILE-AND-BIRD ERA

Cambrian-Ordovician-Silurian-Devonian-and-Carboniferous Period

"And God said, Let the waters bring forth abundantly crawling creatures that have life, and let fowl fly upon the earth in the open firmament of the heaven. And God created the great sea-monsters, and every living creature that creepeth, which the waters brought forth abundantly after their kinds, and every winged fowl after its kind; and God saw that it was good. And God blessed them, saying: Be fruitful and multiply, and fill the waters in the seas, and let the fowl multiply upon the earth. And it was morning (beginning) and it was evening (close), a fifth Era."

This Era comprehends the fish Era, and the reptile and bird Era, which represent the Cambrian Period, the Ordovician Period the Silurian

Period, the Devonian Period and the Carboniferous Period.

The Cambrian rocks, formed over thirty million years ago, contain "trilobite" fossils, as they were then the predominant forms of life in the world.

The Ordovician rocks, formed over twenty-four million years ago, contain "graptolite" fossils. These sea creatures were compound colonial organisms, living in plant-like colonies. Each graptolite was composed of a large number of separate individuals, each of which lived in a little horny cup.

It was a period of vast and widespread volcanic activity, and probably marked a time during which the earth's crust was convulsed by powerful mountain-forming movements.

The Silurian rocks, formed eighteen million years ago, contain as fossils whole coral-reefs and reefs of sea-lilies.

How wonderful! Billions of trillions of corals assisted in the creation by forming coral-reefs miles in length.

The Devonian rocks, formed fifteen million years ago, consist of sandstones and fish-shales, and are known as the Old Red Sandstone.

During this period there was a world-wide advance of the sea upon the land, accompanied by the elevation of mountain-chains and the shallowing of the ocean basins. It was a great

volcanic period, and the greatest epoch of mountain formation. The fish-shale rocks were formed thus: Fish swim up the rivers to breed in their upper waters, where the young are exposed to fewer enemies than they would meet in the sea. The shifting of the river courses would occasionally leave bends of the rivers isolated as lakes or pools. These would gradually dry up, and all the fish would be thrown down together in a tangled layer on the floor of a pool, and be covered by wind-blown dust, and thus form fish-beds.

The Carboniferous rocks, formed thirteen million years ago, consist of anthracite and were formed thus: Trees, shrubs and smaller growths in their generations flourished and from these accumulated remains, deep and extensive peat-bogs were formed. In course of time, owing to land oscillations, these peat-bog areas—formed mainly in large deltas and estuaries—gradually sank below the water-level, and bceame covered with muddy deposits.

Vegetation, no doubt, quickly spread over the new land; and in course of time dense brakes and forests held the ground underneath which the earlier sylvan wealth lay buried and compressed.

Owing to a repetition of land oscillations, the peat-bogs, formed on these scenes of renewed verdure, experienced in their turn the same fate

as those of earlier formation. A second bed of coal became stored in strata.

The fishes and birds, called into being during the fifth Era, attained their zenith of development during the sixth Era, viz.: the Jurassic, Triassic and Cretaceous Periods.

During the formation of the Triassic mountain rocks, seven million years ago, dinosaurs or "terrible-lizards" were in existence.

During the formation of the Jurassic mountains (Jura Gebirge), five and a half million years ago, reptiles rose to their zenith; and their kingdom was proclaimed not only on land and sea, but also in the air. It is very likely that the huge dinosaurs were layers of eggs; for such dull-witted monsters can hardly be equal to the parental duties entailed by the viviparous system.

"Flying-lizards," "wing-fingered" animals and "dragons of the air" made a sudden appearance. Fish-lizards, forty feet in length, were now to be seen.

The formation of the Cretaceous mountains, three and one-half million years ago, consists of the remains of innumerable organisms, which lived in open sea that was exceptionally free from sediments. The white chalk-cliffs, one of the best-known rocks in the British Isles, were probably formed in or beside the estuary of a great river that appears to have flowed from a

western land and discharged into the ocean then covering central Europe.

As the submergence increased, these beds gradually pased into the pure, white, soft limestone known as chalk.

In the chalk period enormous creatures were navigating the air. Take "pteranoden" for instance. Here was an animal with an expanse of wings eighteen feet; and other forms were about with even greater wing spread. They must have been grand objects when sailing the air.

THE USE OF FOSSILS

The age of a rock is determined by the fossils contained in it. Fossils are called "the medals of creation." Helium is used as a test of the age in years of the fossiliferous rocks. Phosphatized bones or phosphate nodules contain helium. The amount of helium increases with the increase of years. The older the petrified organic bones or nodules are, the more helium they contain. The formation of the mountain rocks, especially the coral-reefs and chalk cliffs, show us clearly many decays of animal kingdoms before the appearance of a human being. In honour of the fiftieth birthday of Louis Agassiz, who first read and interpreted the irregular drifts of the Pleistocene mountains, Longfellow wrote:

"And Nature, the old nurse, took the child upon her knee,
Saying: Here is a storybook thy Father has written for thee.
Come, wander with me, "she said," into regions yet untrod,
And read what is still unread in the manuscripts of God."

SIXTH ERA:

The Creation of Invertebrate Animals, Vertebrate Animals, Mammals and Human Beings

The notorious Bible-text follows:

(24) And God said, Let the earth bring forth the living creature after its kind, cattle and vermin, and the earth's beast after its kind: and it was so. (25) And God made the earth's beasts after their kind, and the cattle after their kind, and all the earth's vermin after their kind: and God saw that it was good. (26) And God said, Let us make man in our image, after our likeness; and let him have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over all the vermin that creep upon the earth. (27) And God created a man in its own image,

etc., etc. And there was morning (beginning), and there was evening (close), the sixth Era.

This Era comprehends the Permian Period of seven and one-half million years ago, the Triassic Period of seven million years ago, the Jurassic Period of five and one-half million years ago, the Cretaceous Period of three and one-half million years ago, the Eocene Period of two and one-quarter million years ago, etc., etc., and the Pleistocene Period of two hundred thousand years ago.

The scientist Charles Darwin, the founder of "the driving power of evolution," asserts that at the end of the Silurian Period, fifteen million years ago, the land, with its humble verdant growths, was already populated by animals of no higher grade than insects.

Assuming that this assertion is correct, it does not in the least contradict the Bible. The Bible, aiming to make a long story short, regarded animals of no higher grade than insects as non-existent. The vertebrate animals which existed on the land before the Permian Period were a sea product that left the waters, as it is clearly stated: "And God created the great sea-monsters, and every living creature that creepeth (Gen. i. 21). Reptiles, flying-lizards and dinosaurs were absolutely a sea product that left the waters. The land vertebrate animals began with the beginning of the Permian Period.

SEVENTH ERA: THE ERA OF GOD'S REST

"And God *finished on the seventh day* his work which he had made" (Gen. ii. 2). According to the Bible's own statement man, created at the end of the sixth, was still more perfected at the early beginning of the seventh Era, probably by becoming endowed with the power of speech. This fact is established by the Massoreh.

"And he rested on the seventh day from all his work which he had made." (Gen. ii. 2.) Animals strive in obedience to an innate impulse to require some particular form; and this impulse produces changes from generation to generation until the ideal is attained. The impulse then ceases, the species change no further, and enter henceforth a state of eternal rest, i.e., *completion.*

The Originator of all origins, the Causer of all causes entered the seventh Era, "Sabbath," as an Era of rest or completion. For that reason the species change no further their shape.

OBLIGATION FOR MANKIND TO CONTINUE THE CREATION

"And God blessed the seventh day, and hallowed it: because that in it he rested from all

his work which God had created *and made*." The Hebrew text of the above passage ends with the word "la-assoth." The translators, not knowing what to do with this word, which appears to be superfluous, translated it "and made." (Gen. ii. 3.)

But to represent the meaning ascribed to it there must have been "vyossoh," "ו-עשה" and not "la-assoth." The word "la-assoth" "ל-עשות" is an imperative infinite, meaning: to do, to continue, to create, or to accomplish, and the verse should read: "And God blessed the seventh day, and hallowed it: because that in it he rested from all his work which God had created to be continued (by us)."

We are obligated herewith to continue the creation once by the Creator commenced. If contrariwise, for instance, all mankind should refuse to work, if a general strike should be proclaimed by the entire humanity, then all industrial wheels would stand still, all farmhands idle; disaster and subsequent world's annihilation would shortly follow.

The Bible teaches us that a person who under normal circumstances declines to work, is a sinner.

Creation, then, is here conceived not as a finished but as a continuous process. . . . A concluded creation . . . could only signify an exhausted universe and a dead Deity. The

theories of energy and evolution mean but the continuance of the creative process.

The very Power which determined the appearance of the first form, determined also the whole course of evolution from it.

A DIVINE AND A HUMAN POINT OF VIEW

We read in Genesis, first chapter, verse 26: "And God said (in consultation with His angels), Let us make man in our image, after our likeness," which plainly means, a proposition to create man from the same material of which God and His angels consist. On the other hand, we read in the second chapter, verse 7: "And the Lord God formed man of the dust of the ground." This statement, "God formed man out of the dust of the ground," means, that God did just the reverse of the above consultation, "Let us make man in our image, after our likeness." Here, again, we find one of the many Bible contradictions. The explanation is:

The above two verses represent two different points of view, a divine point of view, and a human point of view. From a Divine point of view, man is created in the image of God—his soul immortal, his moral nature pure and perfect, his intellect capable of apprehending

truth. From a human point of view, he is composed of a body of dust formed from kindred dust of the earth, and of a living spirit breathed into it by the Creator.

Probability and Plausibility of an Omission of a Thousand Generations Who Should Have Lived Between the Deluge and Nachor

AN AUTHENTIC PLAUSIBILITY

The sudden retrogression from a lifetime of 950 years, that of Noah, to a lifetime of 148 years, that of Nachor, during a paltry 193 years, that is, from the occurence of the deluge till the birth of Nachor, is a clear intimation to that effect.

The average lifetime of each of the first ten leading generations was 900 years. Enoch disappeared at the age of 365 years by God's direct cause. Lemech, Noah's father, also died by the providence of God at the age of 777 years, five years before the flood began, in order to prevent disagreeableness which would probably have occurred between Noah and his father at the time of the flood-entrance and Noah refusing to save his own father. Noah, the last of the ten leading generations, lived 950 years.

But from Shem to Nachor we see a sudden fall-back to less than one sixth, namely:

		Shem lived only	600 years.
Arpachshad was born	2 years after the deluge, and lived	438	"
Shelach was born...	35 years later, and lived.....	433	"
Eber was born.....	30 years later, and lived.....	464	"
Feleg was born.....	34 years later, and lived.....	239	"
Reu was born.....	30 years later, and lived.....	239	"
Srug was born.....	32 years later, and lived.....	230	"
Nachor was born...	30 years later, and lived only....	148	"

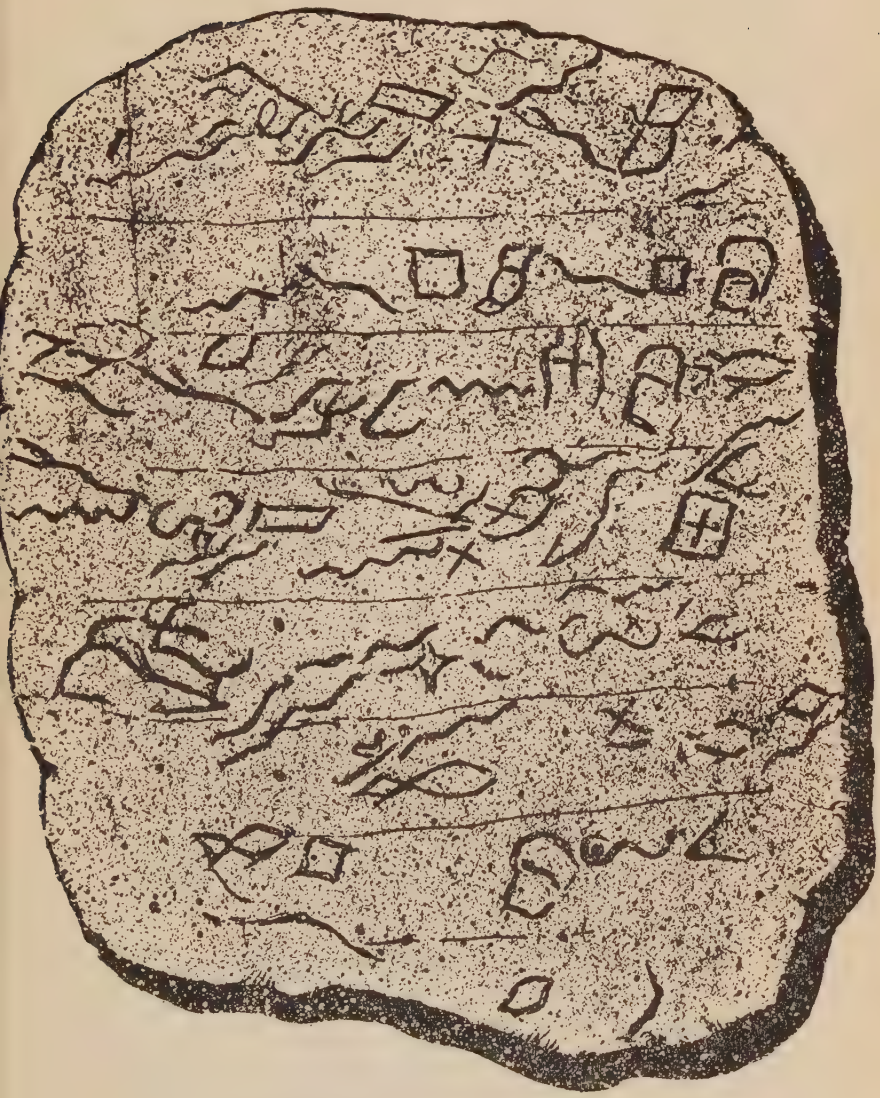
A paltry total of: 193 years,
Nachor's lifetime is almost an approach to the present age.

Is not this sudden fall-back extraordinarily striking? The retrogression from an average human lifetime of 900 years to that of 150 years during such a short period of 193 years is absolutely inadequate.

A SCIENTIFIC PLAUSIBILITY

Professor Flinders Petrie, the distinguished English archaeologist, while he was excavating the ruined temple of Serabit, at the base of Mount Sinai, discovered in the year 1922 an ancient stone tablet with an inscription in primitive Hebrew, which Moses had engraved with his own hands. (See page 39.)

Professor Herbert Grimme, the distinguished German Biblical scholar and archaeologist, translated the primitive inscription, and asserted



Archaic Hebrew of over 3,200 years ago.

with the full weight of this great authority that it reads in clear, unequivocal words:

"'I am the son of Hatchepsut,

'Overseer of the mine workers of Sinai,

"Chief of the Temple of Mana and Yahu (Yehovah) of Sinai.

"Thou, O Hatchepsut, wast kind to me and drew me out of the water of the Nile.

"And thou hast placed me over the Temple on Sinai. Lo!"

Out of the forgotten past had come the voice of the great Law-giver. It is a matter of history that Queen Hatchepsut, who reigned eight years over Egypt, opened up great copper mines on the flanks of Mount Sinai, and also turquoise mines and sent thousands of Jews and thousands of Egyptians out of Egypt to work them.

As Hathor was the Queen's favorite goddess and was also worshipped in Egypt as the goddess of turquoises, it was natural that a temple to her should be built close to the mines for the use of the Egyptians, and it was also natural that Yahu, or Yehovah, to whom the mountain was even then sacred, should be included in that temple. After all, they were on Yehovah's own ground, and it might not be safe to neglect Him.

In ancient Egypt the princes shared the priestly office with the priesthood, and Moses, having been reared as the adopted son of

Pharaoh's daughter, had all the privileges of the priests. He frequented their schools and graduated as much a "master of arts" as any one of them. Who was there better to send to Sinai to look after her interests than Moses? As her adopted son and so a prince of Egypt, he would have the respect and the allegiance of the Egyptians, and as a Jew he could control the hosts of his own people.

The pagan priests, the mightiest caste in ancient Egypt, who were also the writers and engravers of hieroglyphics, possessed vast knowledge of archaeology and even astronomy. The Bible is justified by calling them "sages."

Moses, being one of them, which assertion science confirms by the startling discovery of the ancient tablet, did doubtlessly know, even before the Revelation at Mount Sinai, that from Adam till Abraham a minimum of over fifty thousand years have elapsed. He did not insert the names of those generations which probably comprised over a thousand, for the simple reason that the Torah is not a register for birth-certificates of common heathen, but some-thing infinitely higher than that. The Bible, as a Book of life and as a Book of ethics, registers only five birth-certificates for the Babylonians, Assyrians and Egyptians, and three for the Canaanites.

A MATTER OF FACT PLAUSIBILITY

Ibn-Ezra (1092-1167), the father of higher Biblical criticism, makes mention in his commentary to the Bible of the post-Mosaic authorship of certain passages in the Pentateuch, viz.:

„אשר יאמר ה י ו ם בהר יי" יראה"

(1) "*What is it said on this day*, on the mountain where the Lord shall be seen," which is an allusion to the Temple, erected about five hundred years after the Revelation on Mount Sinai.

„ואלה המלכים אשר מ ל כ ו ב־א רץ ארום לפני מלך מלך לבני ישראל".

(2) "And these are the kings that *have reigned* in the land of Edom, before there *reigned* any king over the children of Israel." If Moses should have written this statement, he would have stated: "And these are the kings that *will reign* in the land of Edom, before there *will reign* any king over the children of Israel."

וגם „ויכתב משה את מוצאיהם"

(3) "And Moses wrote their goings out;" (Numb. XXXIII. 2). It speaks of Moses as of a third person. Ibn-Ezra refers to seven other passages in the Pentateuch which are of an identical composition, and concludes therefrom that the composition of the Pentateuch was

performed by the Prior Prophets, and was not accomplished until the beginning of the reign of the King Yehoshaphat where it is for the first time stated: "And they taught in Judah, having the Book of the Law of the Lord in their hand." (2. Chron. XVII. 9.)

A statement laid down in the "Ethics of Our Fathers" reads: "Moses received the Torah (verbal) with its supplementing oral doctrine on Sinai; and delivered it (verbal) to Yoshua; Yoshua to the elders; the elders to the Prophets."

The Prior Prophets, the composers of the Pentateuch, omitted the insertion of a thousand generations, or more, for two reasons:

(1) Any human-being, even a prophet, can not remember names of a thousand generations which are of no interest whatever to him.

(2) "Torah" means doctrine, teaching or "Lehre," as it is stated in the Proverbs (chap. III, verse 16-18), "For I gave you a good doctrine; forsake ye not my law. Length of days is in her right hand; in her left hand are riches and honours. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her."

The Prophets were firmly convinced that it is irrevelant to happiness if twenty generations or more than a thousand and twenty generations passed from the deluge to Abraham,

that it is also irrevelant to ethics, to length of days, to peace, to riches and to honours how many generations exactly passed from the deluge to Abraham.

The generations preceding Abraham have absolutely no connection whatever with the Torah's doctrines dealing with 248 obligatory commandments, and 365 prohibitive commandments, a total of six hundred and thirteen commandments as the scope to make Israel a kingdom of priests, and to be admired by other peoples, saying: "Surely this great nation is a wise and understanding people." (Deut. IV. 6.)

Conclusively, as the omission of at least one thousand generations which comprised a minimum of fifty thousand years, is entirely insignificant to the Torah's doctrines, no human-being will ever be justified in denying the Biblical history of creation as not corresponding literally to astronomy and archaeology; the denial of which involves the denial of the whole Torah and so involves the disregard of religion. The omission is to all intents and purposes quite legitimate.

WHERE THE OMISSION PROBABLY OCCURRED

	YEARS
Between Noah's lifetime and Shem's is a decline of 350 years, probably an omission of about 450 generations, which will probably, if based on a marriage average of 70 years, require a period of approximately.....	31,500
Between Shem's and Arpachshad's lifetime is a decline of 150 years, probably an omission of 200 generations, which will probably, if based on a marriage average of 40 years, require a period of approximately.....	8,000
Between Arpachshad's and Feleg's lifetime is a decline of 200 years, probably an omission of about 250 generations, which will probably, if based on a marriage average of 30 years, require a period of about.....	7,500
Between Feleg's and Nachor's lifetime is a decline of 100 years, probably an omission of about 100 generations, which will probably, if also based on a marriage average of 30 years, require a period of about.....	3,000
Our Hebrew calendar calculates since Adam, 5,687 years. A minimum total of.....	55,687

Since *not one* single sentence out of the five thousand eight hundred and forty-five sentences contained in the Pentateuch is in contradiction to these authentic, scientific and matter-of-fact plausibilities, it may therefore with the greatest calmness be annexed to the Massoretic traditions that a period of 55,687 years is the least number of years that has elapsed since Adam appeared on the world's scene.

SECTION II

MASSORETIC INTERPRETATIONS (מסורה)

ALLEGORY

THE logical interpretation of the Pentateuch comes as a Massoreh or tradition from Moses to us. The Massoretic Text of the Pentateuch is contained in the thirty-six Talmudical books. If, suppose, we would not be inclined to adopt the Massoreh, which urges us to analyze carefully and to interpret logically, what would we do then with the following Biblical statement: "Now the sojourning of the children of Israel, which they sojourned in Egypt, was four hundred and thirty years." (Exod. XII. 40.)

Kohos, an immigrant into Egypt, his whole lifetime was.....years 133
Amrom's whole lifetime..... " 137
Moses' age when leaving Egypt..... " 80

Now, we will have to imagine that Kohos was several years of age when coming into Egypt; and that after Amrom's birth Kohos still lived several years; and that after Moses' birth his father Amrom still lived several years also. But,

although we count their whole lifetimes, nevertheless we haven't yet the Biblical amount of four hundred and thirty years, but are still eighty years short.

The Massoreh came to the following conclusions:

(1) Isaac and Jacob also sojourned in foreign countries.

(2) The fulfillment of the decision, "Know of a surety that thy seed shall be a stranger in a land that is not theirs" (Gen. xv. 13), commenced to count from "the covenant between the pieces" (Ibid. xv. 7), namely, thirty years before Isaac was born.

From the decision-date, that is, from "the covenant between the pieces," till the date of leaving Egypt elapsed exactly four hundred and thirty years.

(3) Now, to find out the actual time of sojourning in Egypt, we deduct from the decision date until Isaac's birth.....years 30
Isaac's age when Jacob was born..... " 60
Jacob's age when coming into Egypt.... " 130
We find thus out that our ancestors sojourned in Egypt.....*210

(4). The Massoreh allegorizes for this amount the word "rdu" ("רדו") which translated means: "ye go down," and whose letters amount 210; r amounts 200, d amounts 4 and u amounts 6.

*200 in total. 430 less 220=210.

The discussed passage and the passage in connection follow:

"And the sojourning of the children of Israel, which they sojourned in Egypt (and in other countries), was four hundred and thirty years. A night much observed by the Lord for bringing them out of the land of Egypt: this is that night of the Lord (in which He said unto Abraham: "In this night I will redeem your children"), to be much observed by all the children of Israel throughout their generations." (Exod. XIII. 40-42.)

"And the Lord commanded the man, saying: Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge between good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die." (Gen. II. 16-18.) Nevertheless Adam did not die in the same day he transgressed God's prohibitive commandment, but he still kept on living hundreds of years afterwards. The Psalmist answered this question: (Ps. XL. 4.) "A prayer of Moses, the godly man. For a thousand years in thy sight are but as yesterday when it (the day) is passed." God's one day is equal to a thousand years of ours. Thus, Adam surely died in the same day of one of God's days, not exceeding that day by living nine hundred and thirty years.

ERRONEOUS TRANSLATION FOLLOWED BY CORRECT TRANSLATION

GENESIS VI. 1-5

"And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose.

And the Lord said, My spirit shall not strive with man for ever, for that he also is flesh; yet shall his days be an hundred and twenty years.

The Nephilim were in the earth in those days' and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, etc.

And the Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

"Men of God" has the unequivocal meaning of „מלאכי אלהים"; "the angels of God" as „לא על אנש רחיצנא ולא על בר אלהין סמיכנא" means: "I place not my reliance in mortal man, or in any being to whom divine attributes are ascribed, namely, an angel." There would cer-

tainly not have been a single Jew left, they would all have become heathen long ago, if our Torah, our Sanctum Sanctorum, should relate as such absurdities, that the angels of God copulated sexually with the fair daughters of men.

Correct translation: „אל, אלי, אלם, אלהים" means: strength, might, power, judge or prince, as for instance, „יש לאל ידי" means, "I have the power in my hand," (Gen. xxxi. 29.)

„ואתה תהוה לו לאלהים וכמו" means: "And thou shalt be to him as a prince." (Exodus iv. 16.)

„נתתיך אלהים לפרעה וכמו" means: "I have made thee a judge to Pharaoh." (Ibid. vii. 1.) „אלי וכמו מואב" means: "The mighty men of Moab" (Ibid. xv. 15.) „וכמו מי כמכה באלם יי" means: "Who is like unto thee, O Lord, among the mighty? (Exod. xv. 11.) and finally here „בני האלהים" means likewise: "The sons of the mighty ones."

The following is the correct translation of the Hebrew original tongue, which is exactly the same that is spoken at the present time by hundreds and understood by thousands of Jewish citizens in our city:

"And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, that the sons of the mighty ones saw the daughters of men that they were fair; and they took them wives of all

that they chose (married women included)." Certainly no body then could prevent the son of a judge, of a prince or of a gigantic hero taking away the fair wife of any husband. This procedure is sometimes repeated even nowadays, with the only difference that such action is called at the present time, in conformity with civilization, "elopement."

"The giants were upon the earth in those days, and also after that, when the sons of the mighty ones came in unto the daughters of men, and they bare children to them (after their father's likeness, as mighty and gigantic): the same were the mighty men which were of old, men of renown."

The Bolsheviki system of practicing "free love," for the sake of bringing forth a strong and insolent generation, is identical to this description.

"And the Lord saw that great is man's wickedness upon the earth, and that every impulse of his heart's thoughts is merely evil the whole day; and the Lord said:

"My spirit shall not strive on behalf of man (to destroy him or not) for ever; although he is flesh (nevertheless not submissive), yet shall his days (to repent) be an hundred and twenty years."

The above translation is the precise wording of the Hebrew text which we preserved under

the act of the prohibitive commandment: "ye shall not add unto the word which I command you, neither shall ye diminish aught from it" (Deut. IV. 2.), during a period of three thousand years without revisions and improvements.

FOUR CATEGORIES OF HUMAN BEINGS, AND SIX CATEGORIES OF POOR FOLK

There are in Hebrew four different expressions for human beings which divide them into four categories: „אדם, גבר, אנוש, איש" (Adam, Geber, Enosh, Ish.)

(a) אדם Adam, is derived from the word אדמה Adamah, has no plural form, and means: an earthly man.

(b) גבר Geber, is derived from גבורה Geburah, plural „גברים" Geburim, and means a strong, energetic or valiant man.

(c) אנוש Enosh, is the stem-word itself, pulral אנשים Anoshim, and means an everyday money-striving man.

(d) איש Ish, is the stem-word itself, has practically no plural form, and means a spiritual, talented and to-godliness-striving man.

The first category of human beings has no plural form, because they are on the average all alike; there is no substantial distinction between one and another. When, for instance, one out of a hundred says something in the

affirmative, the remaining nniety-nine usually say the same; and contrariwise, when one out of a thousand of such individuals says something in the negative, usually the remaining nine hundred and ninety-nine say the same. Thus all of them are like one man in their opinions and actions, therefore they have no plural form.

The fourth category has practically no plural form either, for if we meet occasionally such a person, we can rarely expect to meet an equal for the formation of a plural.

The prophet Jeremiah refers to these four categories of human beings, saying: "Thus saith the Lord: Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth, and knoweth me, that I am the Lord who exercises benevolence, judgment and righteousness upon the earth, for in these things I find delight, saith the Lord." (Jer. IX. 23-24.) "Let him that glorieth glory in this, that he understandeth, and knoweth me," that person who knows the Divine attributes and strives to imitate them is dignified with the name איש (Ish). Diogenes affirmed this theory, when he was searching in broad day light in the main streets of Athens, the capital of the kingdom of Greece, since the

19th century, with a lantern, asked, what he was looking for, he answered, that he was looking for—let us say it in English—a man. "Why?" the pedestrians asked astonished, "do you need a lantern? Hundreds of men are right here." But the master Diogenes explained thus: "The people I do see here are of the usual quality, אדם, גבר, אנוש Adam, Geber, Enosh, but I am endeavouring to find a person who is dignified to the name איש (Ish)." In the main streets of Athens, and in broad day-light, Diogenes needed a lantern to find another "Ish" (he was one) to form a plural.

There are also in Hebrew six different expressions for poor folk which divide them into six categories:

(1) עני (Oni) means pain; this name is ascribed to a poor person who is afflicted with physical pain and torments.

(2) אבין (Ebyon) means desirer; this name is ascribed to a poor person who is desiring, requiring and craving articles of luxury and extravagance.

(3) דל (Dal) means meagre; this name is ascribed to a meagre, weak, wretched and poverty-smitten person.

(4) מך מסכן (Moch) means subsided or ruined; ascribed to a person who was rich and became poor.

(5) רש (Rosh) is ascribed to a needy beggar who has lost all sense of shame.

(6) קבצן (Kabzan) means a collector; is ascribed to a collector of alms; an avaricious pauper.

NOAH'S RANK EMPHASIZED

"These are the generations of Noah. Noah was a righteous man, perfect in his generations. Noah walked with God." (VI. 9.)

The preceding order of words, "These are the generations of Noah. Noah was a righteous man" suggests that righteousness is considered a man's posterity. The term "in his generations" is quite superfluous, for we will certainly understand without this interpolation that Noah lived in his generations, and not in our or in anybody else's generations. We learn from this addition "perfect in his generations" that the Bible accentuates Noah's rank, thus: Merely in his generations where there were but wicked people, Noah was considered as perfect, but if he had lived in the generations of the Patriarch Abraham, Noah would have been considered as a mathematical cipher. The Bible confirms this assertion by adding "Noah walked with God," which makes it clear that without God's assistance Noah could not walk in the ways of God.

"Noah walked with God," that is, just the reverse of Abraham's rank. Abraham was ordered by God "walk before me" (Gen. XVII. 1.) as a herald to proclaim my name, or as Abraham himself says: "The Lord before whom I walked" as a herald and proclaimed His name. (Ibid. XXIV. 40.)

THE TOWER OF BABEL

"And the earth was of one language and of a single speech, etc. And they said: Go to, let us build a city, and a tower, whose top may reach unto heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth." (Gen. XI. 1-4.)

Without the Massoreh we would not in the least understand either the aim or the scope of the tower-builders, nor would we understand their transgression by so doing.

According to the Massoreh the tower-builders were, with regard to intentions, divided into three groups.

In that valley named "Shinar," which means shaken off, they found remains of the cadavers (corpses) which were carried and shaken off there by the sin flood.

All three groups agreed that a gigantic tower should be erected, on whose top the memento of the flood should be perpetuated by a statue.

But when it came for them to determine as to what the statue or statues should represent, their opinions were diametrically opposed to each other.

The first group, the great grandchildren of Shem, the pious and religious, to whom the flood came as a destiny from the Almighty, said: That the statue should represent God sitting on a throne and judging sinful mankind and determined to bring the flood upon them. This assertion is in accord with the Psalmistic statement: "The Lord sat as a King to effect the flood; and the Lord will remain sitting as a King for ever." (Psalm. XXIX. 10.)*

The Psalmist clearly intimates that the first group, the forerunners of Abraham, brought forward this motion: "Let us make us a name (by showing on the statue that) the Lord sat as a King to effect the flood; and the Lord will remain sitting as a King for ever," which motion has in other words the sole meaning of: to proclaim to posterity that God's throne never was and never will be empty.

What became of this group?

The intention and aim of this group was a holy one, so God did not punish them, but altered their method of accomplishing it: "And from thence did the Lord scatter them abroad

*This is also Martin Luther's translation, of which the author has a copy.

upon the face of all the earth." Destiny dispersed them upon the face of all the earth to succeed in other ways in proclaiming God's omnipotence; which mission they fulfilled from Abraham till the present day.

The second group, the great grandchildren of Ham, idolaters, did not agree to this, but insisted that the statues on the tower's top should represent a war between the deities, viz., between the deity of destruction and the deity of water, and the deity of wind interfering, similar to the Greek mythology of ancient deities.

What became of this group?

They became gradually degenerated, lost all humane feelings, and they are now the cannibalistic savages of Africa and Australia.

The third group, the great grandchildren of Japheth, the materialists, who hold the doctrine that all spiritual phenomena are the result of organized matter, opposed the intentions of both of the former groups. They asserted that all events and occurrences happen according to scientific rules; and if humanity had known the wisdom of astronomy they might have escaped the flood in boats. This group insisted that the tower should serve as an observatory to observe from there the march-route of the planets and stars.

What became of this group?

The materialistic group, the scientific people, would certainly have attained immense and magnificent results, but as they have for the major part no Divine authority, the theory of one astronomer is overturned by another; the hypotheses of Newton, Kant and Haeckel are subverted by Einstein, just as it is stated in the Scripture: "Let us go down, and there confound their language, that they may *not understand* one another's speech." (Gen. xi. 7.)

"And from thence did the Lord scatter them abroad upon the face of all the earth." Each group to pursue its own course undisturbed.

"THOU SHALT SEE MY BACK" (Exodus xxxiii. 23.)

No portion of Scripture is more remarkable or mysterious than this.

All people, even those who do not believe in the Bible from cover to cover, do nevertheless believe with perfect faith, that the Creator is not a body, and that He is free from all accidents of matter, and that God has no form whatsoever. How then are we to understand the Biblical statement, "and thou shalt see my back"? The solution to this justifiable question follows:

We understand under the word Jehovah,

and Origin of might, prudence, understanding, knowledge and truth; but in no way do we unwhich consists in Hebrew of the four letters "IHVH," meaning was, is, will be, the Source derstand under the word Jehovah or God a personality. We understand under the word "angel" a messenger of God in any form whatsoever, such as: lightning, tornado, earthquake and hurricane, in accord with the assertion of the Psalmist: "He maketh winds His messengers; His ministers a flaming fire." (LIV. 4.) Finally, since we have in Hebrew the same word for a wind as for a spirit, the word "angel" may practically always mean a mediatorial messenger from the Highest Being to inspire a human being with a minor quality of might, prudence, understanding, knowledge or truth. The inference of the above definition is:

Moses, the most perfect of all prophets, penetrated to the fountain-head of truth. The truth of the Highest Being irradiated him in the largest quantity and without intermediation. This assertion is in accord with the Biblical statement, Exod. XXXIII. 11, "And the Lord spoke unto Moses face to face," meaning, in transparent clearness. The truth irradiated him immediately from the Divinity.

The prophet Isaiah asserts in one of his moral lectures, XLVI. 9, that the glory of God consists of the knowledge of the past,

present, and future: "Remember the former things of old; for I am God, and there is none like me; declaring the end (of an affair) from the beginning (of that affair), and from ancient times (I declare the end of) things that are not yet done."

Moses requested Jehovah to allow him to see His glory, which consists of the knowledge of the past, present and future. "Show me thy glory" means in other words: Grant me, I beseech thee, to penetrate to the fountain-head of thy glorious knowledge of the past, present and future.

Before we pass over to the passage under discussion it will be proper to turn our attention to the two simple words, namely, face and back. The word "face" means all of that which is in front of us, including also the "future." The word "back" means all of that which is behind us, including, of course, the "past."

Although it is a matter of fact that the most human beings who happen to know the end of their life's destination usually commit suicide, Moses did, nevertheless, request to see more of the Divinity, that is, to see the future course of everything, including, of course, his own future, saying: "Show me, I pray thee, thy glory (the future course of everything). And He said, Thou canst not see my face (all future occurrences): for no man can see my face (the

future) and keep on living; etc. And I will take away mine hand, and thou shalt see my back (the marvellous past); but my face (future occurrences) shall not be seen."

God did, indeed, show to Moses the marvellous past by revealing to him the history of the creation of the universe.

ISRAEL IS REPROACHED BY MOSES

A Non-Translated Passage Followed by Its Translation

"These are the words which Moses spoke unto all Israel beyond Jordan, in the wilderness, in the plain opposite Suph, between Paran, and Tophel, and Laban, and Chazeroth, and Di-zahab." (Deut. 1. 1.)

Our greatest commentator, Rashy, says: "We have searched over the whole map of Israel's journeys, but did not find a place of the name either of Tophel or Laban nor Di-zahab."

According to Rashy and Unkelus, these words are not proper names, but they have a perfect translation. Tophel means falling upon (i.e., discrediting), Laban means white, Di-zahab means abundance of gold, and Suph means reedy sea. Moses reproached Israel for their mutinous spirit which so often broke out

against himself: "In the desert (by saying, 'Would to God that we had died by the hand of God in the land of Egypt' (Exod. xvi. 3.); in the plain of Moab (by serving the idol Baal-Peor); opposite the Red Sea (by saying, 'Is it because there were no graves in Egypt, that thou hast taken us to die in the Desert?' (Exod. xiv. 11.); in the Desert of Paran (by sending the spies); in discrediting the manna which was white (by saying, 'and our soul loatheth this miserable bread' (Num. xxi. 5.); in Chazeroth (by participating in Korach's insurrection); and by having an abundance of gold (sufficient even for making a golden calf." The above verse should read: 'These are the words which Moses spoke unto (i.e., reproached) all Israel beyond Jordan (for their mutinous spirit shown): in the wilderness; in the Plain (of Moab); opposite the Red Sea; in the Desert of Paran; by discrediting the manna, which was white; in Chazeroth; and by having an abundance of gold."

Second verse: "It is a journey of eleven days from Horeb by the way of Mount Seir unto Kadesh-barnea." This verse, which most commentators have regarded as out of place, is merely a continuation of the reproaches contained in the first verse. The second verse, in its widest sense, should read: "(Behold, what delay ye have caused by your mutiny:) It is a journey of eleven days from Horeb by the way

of Mount Seir unto Kadesh-barnea (which borders Canaan. Ye could have entered Canaan then, but for your insisting demand to send spies, we were delayed thirty-eight years.)"

According to Christian authorities, it was the object of the writer of the first two verses in Deuteronomy to point out definitely where the words which follow were spoken: Moses spoke "beyond Jordan"; so it is in the Hebrew. The Hebrew phrase, beyond Jordan, was used as a proper name, to signify the country east of the Jordan independent altogether of the position of the writer or speaker.

Moses spoke in the Plain; i.e., as the Hebrew has it, the Arabah, or great valley which intersects Palestine. This Arabah lay over against the Red Sea; it began at the gulf of Akabah and extended from it in a straight line to the Dead Sea and the Sea of Galilee. It lay between Paran on the west, and Tophel, a town of Edom (now Tufileh), on the east. Three other places are enumerated along its borders, in order to define fully its extent.

Verse II. The mention of the Arabah appears to have suggested this incidental note of distance. A good part of the route of the Israelites from Horeb to Kadesh lay along it, for the Arabah is unquestionably the way of Mount Seir. The mountain chain of Seir, or Edom, skirts the Arabah the whole way

from the head of the Gulf of Elah to the Dead Sea. In fact, as the Gulf of Elah is the natural prolongation of the Arabah southwards, *seven* out of the eleven days' journey from Horeb to Kadesh whould be through the Arabah. This fact may possibly account for the statement in verse 11. The distance from Horeb to Kadesh is about 160 miles.

CLASSIFICATION OF THE ANCIENT HEBREW LITERATURE

The ancient Hebrew literature, nicknamed by Christian theology "The Old Testament," consists of the Pentateuch, the Prophets and the Writings. This precious literature is revered as follows:

(1) The Sanctum Sanctorum, the Torah, which is the fundamental doctrine of our Law and of our religion. The Torah is written by hand on expensive parchment and placed in the holy Ark of every Synagogue.

(2) The Prior Prophets: Joshua, Judges, Samuel and Kings, that is, the Prophets who lived during the period of the first kings.

The Prior Prophets are regarded of higher rank and of higher merits than the Posterior Prophets, as it is stated: "Moses and Aaron among His priests, and Samuel among them

that called upon His name: they called upon the Lord and He answered them." (Psalms xcix. 6.) Of the above verse we learn that Samuel's scale of good deeds was just as weighty as Moses' and Aaron's together.

(3) The Posterior Prophets: Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.

(4). The Hagiographia or the Writings: The Psalms, Proverbs, Job, Daniel, Ezra, Nehemiah and the Chronicles.

(5). The Five Megillas, or Scrolls of Parchment: The Song of Songs, Ruth, Lamentations, Collection (a surname of Solomon, i.e., a Collection of Wisdom), and Esther.

The Oral Doctrine, also called "the Talmud," consists of thirty-six very copious volumes which are for the major part in the Aramaic language. The Talmud commentates exclusively on the Doctrine of Moses, the Torah.

POLEMICAL COMMENTARY ON THE BOOK OF DANIEL

Jew and Christian who, like quarrelsome brothers, had cherished feelings of animosity to each other during the time they had lived under one roof, now contented themselves with

carrying on religious controversies. (250-280 C.E.) The attacks upon Christianity during that period had the effect of producing a certain acquaintance with Israelitish literature even in the heathens, who turned it to account in their efforts to restrain the growth of Christianity.

In Daniel, the Christian dogmatists had discovered a Sibylline book, with vague insinuations and mystic numbers, which they contended contained prophecies relating to the Christian economy and to the appearance of Christ on the Day of Judgment. In opposition to these views the heathen philosopher Porphyry wrote a polemical commentary on the book of Daniel, which is certainly the only Biblical commentary composed by a heathen. This neo-Platonist, who was possessed of moderate but mystic views, bore the oriental name of Malchus, and was a native of Batanea, formerly a Jewish province. He asserted in his commentary that the Book of Daniel is the work of an author who lived during the time of the persecutions of Judaism and the Jews by the Syrian monarch, Antiochus Epiphanes, and that the ambiguous expressions in which it abounds are only allusions to that period, and in nowise prophecies, still less oracular proofs of the facts of Christianity.

Judaism

Olden Times *Middle Ages*

and of the

Twentieth Century

Exhibits systematically that the Doctrines of our ancient Torah are infinitely sublimer than those of our modern and permanently progressing Western CIVILIZATION

By

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Revised by

REV. PROFESSOR R. C. PALMER, M.A.

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BOOK II

SECTION I

JUDAISM IN OLDEN TIMES AND MIDDLE AGES

I. THE END OF THE TEN TRIBES

IN the year seven hundred and twenty-one B.C.E., Shalmanessar, the king of Assyria, attacked Samaria, the capital of the Israelitish kingdom. The attack and defence lasted nearly three years (from the summer of 721 till the summer of 719). The capital of the Israelitish kingdom was taken by storm after an existence of two hundred years. What has become of them?

There can be no doubt that the Ten Tribes have been irretrievably lost among the then heathenish nations.

II. THE GREEK OR SEPTUAGINT VERSION

An hundred and forty years B.C.E. thousands of pious Jews fled to Alexandria, Egypt, to evade the religious oppressions ordered then by the king, Antiochus Epiphanes, and enforced by his well-equipped armies. King Philometer reigned then over Egypt.

To repulse the malicious attack of some Greek authors, who asserted that the Jews were driven out of Egypt on account of being leprous, the Refugees translated, for the first time in history, the sublime Pentateuch into the polished Greek tongue.

The version, though giving rise to views diametrically opposed to each other, was nevertheless adequate and agreed with the spirit of the age. The difficulty of translating Hebrew into Greek, a radically different language, at no time an easy task, was greatly increased at that period by the want of exact knowledge of Hebrew, and of the true nature of Judaism, which made it impossible for the translator always to render correctly the sense of the original.

Pious Jews thought then, as well as they do think even now, that the Hebrew language, in which God revealed himself upon Mount Sinai, alone is a worthy medium of Divine thought. Translated into another language, it might be exposed to disfigurement and misapprehension.

According to Professor H. Graetz' History of the Jews, the great estimation with which the Pentateuch's translation was held gave rise to legendary glorifications, which were finally, about a century later, crystalized in a story which relates that upon the demand of the king,

Ptolemy Philadelphus, the high-priest Eleazar selected seventy-two learned men, six from each of the twelve tribes (the Ten Tribes became heathens nearly six hundred years prior to the translation of the Septuagint), equally versed in Hebrew and in Greek, and that the seventy-two delegates finished the translation of the Torah in seventy-two days.

It was from this legend, looked upon till recently as an historical fact, that the translation received the name of the seventy-two, or more briefly, of the seventy, Septuagint.

III. MUHAMMAD AND THE KORAN

Muhammad, the prophet of Mecca and Yathrib, was, it is true, not a loyal son of Judaism, but he appreciated its highest aims, and was induced by it to give to the world a new faith, known as Islam, founded on a lofty basis. In the peaceful meetings in Mecca, his birthplace, at the public markets, and on his travels, Abdallah's son heard much spoken of the religion which acknowledges the belief in one God, who rules the world. He heard much of Abraham, who devoted himself to the service of God, and of religion and morality, which gave the disciples of Judaism the advantage over infidels. Muhammad's mind, at once original and receptive, was powerfully impressed by all this.

Muhammad's first doctrines were strongly tinged with Jewish coloring. He first conceived them when suffering from epilepsy, and communicated them to his friends, pretending that they were revealed to him by the angel Gabriel. First and foremost he proclaimed the simple but fundamental principle of Judaism: "There is no God but Allah"; later his pride led him to add as an integral part of the confession of faith, "and Muhammad is his prophet." In the Koran it reads thus: "La ilahu illa illahu imuhammad rasulu hu."

Judaism may justly consider his teachings a victory of its own truths and a fulfilment of the prophecy that "one day every knee will bend to the only God, and every tongue will worship Him," for Muhammad taught the unity of God, that there were no Gods beside Him (anti-trinity), and that he may not be represented by any image.

He preached against the dissolute idolatry which was practised with 300 idols in Kaaba; he declaimed against the immorality which was openly and shamelessly practised amongst the Arabs; he condemned the revolting practice of parents who, from fear or in order to be rid of them drowned their new-born daughters, and declared that there was nothing new in all these changes, but that they were commanded by the faith of the ancient religion of Abraham.

The best teachings in the Koran are borrowed from the Bible or the Talmud. In consequence of the difficulties which Muhammad for several years (612-633) had to encounter in Mecca on account of these purified doctrines, there grew around the sound kernel a loathsome husk. Muhammad's connection with the Jews of Arabia assisted not a little in determining and modifying the teachings of Islam. Portions of the Koran are devoted to them, at times in a friendly, at times in a hostile spirit.

Muhammad took care to win over the Jews of Yathrib and to set forth his aims, as though he desired to bring about the universal recognition of Judaism in Arabia. When he saw the Jews fasting on the Day of Atonement, he said: "It becomes us more than Jews to fast on this day," and he established a fast-day (Ashurah). Muhammad for a long time employed a Jewish scribe to do his correspondence, he himself being unable to write. These advances on the part of a man of so much promise were very flattering to the Jews of Medina. Some of the learned Jews assisted Muhammad in propagating the Koran. Muhammad's chief opponent on the Jewish side was Pinehas Ibn-Azura, a man of caustic wit, who seized every opportunity to make Muhammad appear ridiculous.

Phineas is the author of a witty answer to

Muhammad's invitation to a Jewish tribe to accept Islam. Muhammad, in his epistle, had used the words: "Lend yourselves unto God as a beautiful pledge." Phineas answered: "God is so poor that He borrows from us!" Muhammad, indeed, with sly dissimulation, at first accepted the contempt bestowed on him by the Jews with apparent equanimity. He advised his disciples, "Fight only in a becoming manner with the people who believe in the Holy Writ (Jews), and say: 'We believe in that which has been revealed to us and to You. Our God is the same as yours, and we are faithful to Him.'"

But the mutual discontent made it difficult to maintain peace permanently. On the one side, the Jews did their best to alienate Muhammad's followers. On the other side, his followers urged him to declare to what extent he held to Judaism. They saw that his disciples among the Jews still continued to observe the Jewish laws, and to abstain from camel's flesh, and they said to him, "If the Torah be a divine book, then let us follow its teachings." Since Muhammad was thoroughly an Arab, he could not join Judaism, and he perceived that the Arabs would not conform to religious customs which were quite strange to them. So it only remained for him to break with the Jews definitely. He thereupon published a

long Sura full of invectives against the Jews. He altered the position assumed in prayer, and decreed that the believers should no longer turn their faces towards Jerusalem, but towards Mecca and the Kaaba. He discarded fasting on the Day of Atonement (Ashura), and instituted instead the holy month Ramadhan. He was obliged to withdraw much of what he had in the beginning given out as God's revelation. Muhammad now asserted that the Torah had contained many allusions to his appearance and calling as a prophet, but that the Jews had expunged the passages. At first he declared that the Jews were possessed of the true faith; later on he said that they honored Ezra (Ozair) as the son of God, just as the Christians did Jesus, and that the Jews were consequently to be regarded as infidels. His hatred against the Jews, who refused to accept his prophecies, and saw through his designs, continually widened the breach between them and him.

The orthodoxy adhered strictly to the letter and to the natural meaning of the text. Muhammad expressed a revelation thus: "My Lord came to meet me, gave me His hand in greeting, looked into my face, laid His hand between my shoulders, so that I felt His cold finger-tips," and the orthodox school accepted all which occurred in the Koran in revolting literalness.

The Jews in Arabia felt real joy at Muham-

mad's death (632), because they, like others, believed that the Arabs would be cured of their false belief that he was a higher being endowed with immortality. But fanaticism, together with the love of war and conquest, had already taken possession of the Arabians, and they accepted the Koran as a whole, alike its revolting features and the truths borrowed from Judaism, as the irrefragable Word of God. Judaism has reared in Islam a second unnatural child. The Koran became the book of faith of a great part of humanity in three parts of the world.

IV. KARAISM, 670 C.E.

It is as little possible for an historical event to be evolved as for a natural birth to occur without labor. For a new historical phenomenon to struggle into existence, the comfortable aspect of things must be destroyed, indolent repose in cherished custom disturbed, and the power of habit broken. Opposition, the salt of history, which prevents corruption, had been wanting in Jewish history for several centuries, and religious life had been molded in set forms, and had there become petrified. Pauline and post-apostolic Christianity in its day supplied just the opposition required. It abrogated the standard of the Law, did away

with knowledge, substituted faith ("believe and be saved"), and thus produced in the evolution of Judaism a disposition to cling firmly to the Law, and to develop a system of religious teachings which should deal with the minutest details. The Talmud resulted from this movement of opposition. The required agitation was set on foot by a son of the Prince of the Captivity, of the house of Bostonai, and produced lasting effects.

Anan ben David, the founder of Karaism (about 760), reproached the Talmudists with having corrupted Judaism, and accused them at the same time not only of adding many things to the Torah, but also of disregarding many of its commandments which they declared to be no longer obligatory. Many things which, according to the text of the Bible, ought to have been binding for all time, they set aside. The advice which he impressed on his followers was to "seek industriously in the Scripture." On account of this return to the letter of the Bible (Mikra), the system of religion which Anan founded received the name of the Religion of the Text, or Karaism.

In the strict observance of the Sabbath, Anan far outstripped the Talmud. He pronounced it unlawful to administer any medicines on the Sabbath, even in the case of dangerous illness, or to perform the operation of

circumcision; he did not allow any warm food to be eaten, nor even a light or fire to be kindled on the eve of the Sabbath by the Jews themselves, or by others for their use. Anan introduced the custom among the Karaites of spending the Sabbath-eve in entire darkness. He made the laws relating to food severe beyond all measure. Anan forbade the forms of prayer which had been employed during many centuries, and abolished the phylacteries (tephillin), the festal plants at the Feast of Tabernacles, and the Festival of Dedication, instituted in remembrance of the time of the Hasmonians. The sacred prophetic and poetic literature were of no further use to Anan than to prove the existence of some law or some religious command.

It is singular that Anan and his followers justified their opposition to the Talmud by the example of the founder of Christianity. According to their idea, Jesus was a God-fearing, holy man, who had not desired to be recognized as a prophet, nor to set up a new religion in opposition to Judaism, but simply to confirm the precepts of the Torah and to abrogate laws imposed by human authority. Besides acknowledging the founder of Christianity, Anan also recognized Muhammad as the prophet of the Arabs. But he did not admit that the Torah had been repealed either by Jesus or by

Muhammad, but held it to be binding for all time.

Anan's disciples called themselves, after Anan, Ananites and Karaites (Karaim, Bene Mikra), while to their adversaries they gave the nickname of Rabbanites which is equivalent to "Partisans of Authority." At first the irritation existing between the two parties was extremely violent. It is hardly necessary to say that the representatives of the colleges placed the chief of the party and his adherents under a ban of excommunication, and excluded them from the pale of Judaism.

Thus, for the third time, the Jewish race was divided into two hostile camps. Like Israel and Judah, during the first period, and the Pharisees and the Saducees in the time of the Second Temple, the Rabbanites and Karaites were now in opposition to each other. Jerusalem, the holy mother, who had witnessed so many wars between her sons, again became the scene of a fratricidal struggle. The Karaite community, which had withdrawn from the general union, acknowledged Anan as the legitimate Prince of the Captivity, and conferred this honorable title on him and his descendants. Both parties exerted themselves as much as possible to widen the breach.

After Anan's death there arose divisions of opinion among the Karaites which increased with every generation. This schism caused

the Karaites to study the Bible more closely, and to support and strengthen their position against one another, and against the Rabbanites, from Holy Writ. With this study went hand in hand the knowledge of the Hebrew grammar and of the Massoreh, the determination of the manner of reading the Holy Scriptures. There sprang up many commentators on the Bible, and altogether a luxuriant literature was produced, as each party, thinking it had discovered something new in the Bible, desired to have its authority generally acknowledged.

V. THE KHOZARS, 760 C.E.

At about the same time as Karaism sprang into existence, an event occurred which only slightly affected the development of the Jewish history, but which roused the spirits of the scattered race and restored their courage. The heathen king of a barbarian people, living in the north, together with all his court, adopted the Jewish religion. The Khozars, or Chazars, a nation of Finnish origin, related to the Bulgars, Avars, Ugurs or Hungarians, had settled, after the dissolution of the empire of the Huns, on the frontier between Europe and Asia. They had founded a kingdom on the Volga (which they called Itil or Atel) at the place

near which it runs into the Caspian Sea, in the neighbourhood of Astrakhan, now the home of the Kalmucks.

Their kings, who bore the title of Chagan, had led these warlike sons of the steppe from victory to victory. The Khozars inspired the Persians with so great a dread that Chosores, one of their kings, found no other way of protecting his dominions against their violent invasions than by building a strong wall which blocked up the passes between the Caucasus and the sea. But this "gate of gates" (Bab al Abwab, near Derbend) did not long serve as a barrier against the warlike courage of the Khozars. After the fall of the Persian empire they crossed the Caucasus, invaded Armenia and conquered the Crimean peninsula, which bore the name Khozaria for some time. The Byzantine emperors trembled at the name of the Khozars, flattered them and paid them a tribute, in order to restrain their lust after the booty of Constantinople. The Bulgarians and other tribes were the vassals of the Khozars, and the people of Kiev (Russians) on the Dnieper were obliged to pay them as an annual tax a sword and a fine skin for every household. With the Arabs, whose near neighbours they gradually became, they carried on terrible wars.

Like their neighbours, the Bulgarians and the

Russians, the Khozars professed a coarse religion, which was combined with sensuality and lewdness. The Khozars became acquainted with Islam and Christianity through the Arabs and Greeks, who came to the capital, Balanyiar, on matters of business in order to exchange the products of their countries for fine furs. There were also Jews in the land of the Khozars; they were some of the fugitives that had escaped (723) from the mania for conversion which possessed the Byzantine emperor Leo. It was through these Greek Jews that the Khozars became acquainted with Judaism. As interpreters or merchants, physicians or counselors, the Jews were known and beloved by the Khozar court, and they inspired the warlike King Bulan with a love of Judaism.

In subsequent times, however, the Khozars had but a vague knowledge of the motive which induced their forefathers to embrace Judaism. One of their later Chagans gives the following account of their conversion: The King Bulan conceived a horror of the foul idolatry of his ancestors, and prohibited its exercise within his dominions, without, however, adopting any other form of religion. He was encouraged by a dream in his endeavours to discover the proper manner of worshipping God.

Having gained a great victory over the Arabs and conquered the Armenian fortress of Ardebil,

Bulan determined to adopt the Jewish religion openly. The Caliph and the Byzantine Emperor desired, however, to induce the king of the Khozars to embrace their respective religions, and with this intention sent to Bulan deputations with letters and valuable presents, and men well versed in religious matters. The king thereupon arranged a religious discussion to take place before him between a Byzantine ecclesiastic, a Muhammedan sage and a learned Jew. The champions of the three religions disputed the whole question, however, without being able to convince one another or the king of the superior excellence of their respective religions as compared with the other two. But as Bulan had remarked that the representatives of the religion of Christ and of Islam both referred to Judaism as the foundation and point of departure of their faiths, he declared to the ambassadors of the Caliph and the Emperor that, as he heard from the opponents of Judaism themselves an impartial avowal of the excellence of that religion, he would carry out his intention of professing Judaism as his religion.

It is possible that the circumstances under which the Khozars embraced Judaism have been embellished by legends, but the fact itself is too definitely proved on all sides to allow any doubt as to its reality. Besides Bulan, the nobles of his kingdom, numbering nearly four thousand,

adopted the Jewish religion. Little by little it made its way among the people, so that most of the inhabitants of the towns of the Khozar kingdom were Jews; the army, however, was composed of Muhammedan mercenaries.

At first the Judaism of the Khozars must have been rather superficial, and could have had but little influence on their minds and manners. A successor of Bulan, who bore the Hebrew name of Obadiah, was the first to make serious efforts to further the Jewish religion. He invited Jewish sages to settle in his dominions, rewarded them royally, founded synagogues and schools, caused instruction to be given to himself and his people in the Bible and the Talmud, and introduced a divine service modeled on that of the ancient communities. So great was the influence which Judaism exercised on the character of this uncivilized race, that while the Khozars that remained heathens without a twinge of conscience sold their children as slaves, those of them that had become Jews abandoned this barbarous custom. After Obadiah came a long series of Jewish Chagans, for according to a fundamental law of the state only Jewish rulers were permitted to ascend the throne. Neither Obadiah nor his successors showed any intolerance towards the non-Jewish population of the country; on the contrary the non-Jews were placed

on a footing of complete equality with the other inhabitants. There was a supreme court of justice, composed of seven judges, of whom two were Jews for the Jewish population, two Muhammedans and two Christians for those who were of those religions, and one heathen for the Russians and Bulgarians.

For some time the Jews of other countries had no knowledge of the conversion of this powerful kingdom to Judaism, and when at last a vague rumor to this effect reached them, they were of opinion that Khozaria was peopled by the remnant of the former ten tribes. The legend ran thus: Far, far beyond the gloomy mountains, beyond the Cimmerian darkness (Horai Choshech) of the Caucasus, there live true worshippers of God, holy men, descendants of Abraham, of the tribes of Simeon and the half-tribe of Manasseh, who are so powerful that five-and-twenty nations pay them tribute.

MAIMONIDES' PHILOSOPHICAL WRITINGS

VI. MAIMONIDES' "LETTER OF CONSOLATION"

A Jewish writer of excessive piety had declared that all Jews who pretended to have adopted Muhammadanism were to be treated as apostates and idolaters. Moses Maimuni (Moses Ibn Maimun, with the long Arabic name Abu-Amram Musa ben Maimun Obaid Allah) thought that it behooved him to write a letter in refutation of the arguments of the assailant.

"We in no wise pay homage to heathenism by our actions, but only repeat an empty formula." The Talmud ordains that all Jews should suffer martyrdom rather than let themselves be compelled to commit three capital sins—idolatry, unchastity and murder. It was indeed highly meritorious to suffer death rather than violate any commandment of the Law, so as to keep the name of God holy. But he who does not possess the resolution of a martyr, even in regard to committing the three capital sins, does not render himself liable to the punishment attached to idolatry, and moreover is in no wise regarded as a transgressor

of the Law. For in case of compulsion, the Torah has revoked all obligations.

He, then, who lacks the courage to sacrifice himself for Judaism has transgressed only one precept, that of sanctifying the name of the Lord, but he still does not belong to those whose testimony has no validity in a law court.

"We must make a distinction between a transgression by mere word and one by deed. We should not despise those who, out of necessity, have been obliged to violate the Sabbath, but must gently admonish them not to forsake the Law.

"Those are in error who believe they need not make any preparations for a departure on the ground that the Messiah will soon appear and redeem them and lead them back to Jerusalem. The coming of the Messiah has nothing to do with religious obligation; his advent has no absolving power."

VII. MAIMONIDES' LETTER TO YEMEN

"Since the revelation on Sinai there had never been a time when Judaism and its professors had not been exposed to sufferings and persecutions. The nations had manifested their hate in three different forms; either with the sword, like Amalek, Sennacherib, Nebuchadnezzar, Titus and Hadrian, in order utterly

to root out from the earth the nation that possessed the truth; or with the false tricks of sophistical persuasion, like the Persians, Greeks and Romans, with a view to falsify the doctrines of Judaism; or finally under the mask of revelation, as it were, in the garb of Judaism, in order to juggle it out of existence.

"The principle inimical to Judaism had at length discovered that it was unable to annihilate the upholders of God's religion, or to tear it out of their hearts; and now it hoped to destroy them by a crafty device. It pretended also to have received a revelation acknowledging that on Sinai to have been authorized for a time, but declared that it now had no further validity.

"All this bitter enmity of the nations of the earth against Israel and its divine religion had been foreseen by the prophets, especially by Daniel, who at the same time foretold the victory of Judaism over superstition."

VIII. MAIMONIDES' "GUIDE OF THE PERPLEXED"

Both philosophy and Judaism seemed to him to have the same conclusion and a common aim. Philosophy recognizes as the principle of all essences one indivisible God, the governor of the world. Judaism likewise teaches with

emphatic asseveration the unity of God, and abhors nothing more thoroughly than polytheism. Metaphysics knows no higher aim for man than that he should perfect himself intellectually, and work his way up to the highest knowledge. Judaism, also, places understanding and knowledge, the understanding of God, at the head of its precepts. If the truth which the human mind in the fulness of its power evolves from itself, and the revelation which the Deity vouchsafed to the Israelitish nation on Sinai, resemble each other in beginning and end, then their separate parts must correspond with each other, and be as one and the same truth, arrived at in different ways.

Judaism cannot be in contradiction with philosophy, as both are emanations from the Divine spirit. The truth which God has revealed must also agree with that which lies in the human reason, since the latter is a power originating from God, and similarly all truths which metaphysical thinking can bring to light must exist in the revelation—that is, in Judaism.

Hence Maimuni believed that originally, besides the written revelation in the Pentateuch, there were also communicated to the greatest of prophets oral doctrines of a philosophical character, which were transmitted by tradition to posterity, and which were lost only in consequence of the troubles and afflictions which

the Israelites experienced in the course of ages. Traces of this old Israelitish wisdom are found according to Maimuni, in the scattered utterances of the prophets.

IX. THE PROPHETIC FACULTY

Since God, the Creator of the world, is perfect and all-good, the world cannot have been made otherwise than good, and in accordance with a purpose. "God saw that all was good," "From on high there comes no evil." The evils which exist in the world are not to be looked upon as the word of God, but merely as the absence of the good and the perfect, since gross matter is incapable of partaking of the good and the divine. Sin arises from the nature of the coarse matter. God has implanted in the soul of man, who is superior to all entities composed of gross matter, the capacity and instinct for knowledge. Man can thereby raise himself to the higher degree of the angels, and can conquer the frailties which arise out of his material body. If man raises himself to the degree of a spirit, if he becomes master of matter, the providential eye of God will not pass him over. Man has the power of acquiring the prophetic faculty, if he opens his mind by constant communion with God to the influences of the active reason.

But it requires on the part of man cultivation and concentration of the imagination, and on the part of God the emanation of His spirit. Since a lively, continually active imagination is the chief qualification for prophecy, it can develop only in a state similar to a dream, when the disturbing activity of the senses is relaxed, and the mind may freely resign itself to the influences from above. The prophecy of the prophets always occurred in a kind of dream. The Scriptural accounts of the actions and experiences of the prophets during their ecstatic condition are not to be understood as being accounts of actual occurrences, but only of processes of the soul, as visions of the imagination. There are also different degrees of prophecy, according to the greater or less capacity requisite for them.

Thus many miraculous tales in the Bible cease to appear supernatural and surprising, just as the hyperbolical style of the prophets is explicable on this theory. All this arises from the rule of imagination and dream visions.

Miracles are certainly not impossible. The same Creator who has established the laws of nature, can also suspend them, but he does so only temporarily, that the old order may soon return, as the sea divided itself for the Israelites but for a few hours. The number of miracles in the Bible is, however, limited. (Maimonides

explains the most of the miracles of the Pentateuch in a natural way.)

Wonders are not, generally speaking, the means of verifying and confirming the declarations of the prophets; they must be proved by the prophecies themselves, and the fulfilment of what they predict. Miracles do not prove them true.

X. THE MOST PERFECT OF ALL PROPHETS

The most perfect of all prophets was that godly man with shining countenance, who brought to the world a religion which has exercised the profoundest sway over men's minds. The prophecy of Moses differed from that of later prophets in four essential points.

He received the revelation without the mediation of another spiritual being, that is, without the influence of the active reason or of an angel, but communed with the Deity "face to face and mouth to mouth."

Secondly, Moses communed with God, not in a dream, when all activity of the senses ceases, but the higher teaching was granted to him whilst he was in an ordinary frame of mind.

Moreover, his being was not disturbed or dissolved by it, as in the case of other prophets when the spirit of God came upon them, but he could maintain himself under it.

Finally, Moses was continually in the prophetic mood, whereas this power came upon other godly men only after longer or shorter intervals, and then only after careful preparation.

Moses possessed this prophetic perfection only because, through the elevation of his mind, he had liberated himself from the tyranny of his senses, from desire, and even from his imagination, and had won for himself the degree of an angel, or of a pure spirit. All coverings which blindfold the eye of the human mind and disturb its view, he tore off, and penetrated to the fountain-head of truth. He attained a degree such as no other mortal has reached, and therefore he was able also to recognize the Deity and His will with the undisturbed gaze of a pure spirit.

The truth of the highest Being irradiated him without intermediation, and in transparent clearness, without word or speech.

That which he perceived at such a height he brought to his people as a religion, as a revelation, and this truth, radiating immediately fom the Divinity, is the Torah.

The revealed religion, originating from God, is unique, just as the mediator, through whom

the truth was conveyed to man, is the only one of his kind. Being a divine doctrine, it is perfect, and consequently there can be none which can abrogate its authority, or supersede it, just as there was none previous to it.

XI. MAIMUNISTS AND ANTI-MAIMUNISTS

Maimuni proceeded from a philosophical basis, and everywhere applied reason as the test of Judaism. For Maimuni the miracles of the Bible were inconvenient facts, and he endeavored as much as possible to reduce them to natural causes; the Talmudical miracle tales he refused to consider. For Nachmani, on the other hand, the belief in miracles was the foundation of Judaism, on which its three pillars rested: the creation from nothing, the omniscience of God and divine providence.

Thus, several years after Maimuni's death, besides enthusiastic worshippers of Maimuni, who religiously adopted his doctrine, there was formed a party which assailed his writings, and combatted particularly the "Guide of the Perplexed."

The rabbis and the representatives of the Jewish congregations in Europe and Asia became divided into Maimunists and opponents to Maimuni (Anti-Maimunists).

Maimuni's doctrine of immortality was not less in contradiction with the belief of Talmudical Judaism. It denies the existence of a paradise and a hell, and represents the purified soul as becoming fused with the original spirit.

Nachmani and other spiritual Jewish leaders recognized the dangerous character of the doctrines laid down in Maimuni's "Guide of the Perplexed"; they certainly strengthen the ground of religion, but destroy its branches; they repair the breaches of the building, but tear down the enclosures.

Besides this heavy-armed conflict of the two parties, with mutual denunciations of heresy and thunders of excommunication, there was carried on a light skirmish with sarcastic verses. An opponent of Maimuni's "Guide" and his adherents threw off the following satire:

"Thou Guide to doubt, be silent evermore;
Thy sinful folly shall remain unheard
That makes of Bible-fact but metaphor,
And to a dream degrades the prophet's word."

Whereupon a Maimunist retorted:

"Thou fool profane, be silent! Nevermore
Dare, sandaled, upon holy ground to stand;
What dost thou know of fact or metaphor?
Nor dream not prophet canst thou understand."

Another epigram condemns Maimuni himself:

"Forgive us, son of Amram, be not wroth
That we should call this fool by thy great name;
Prophet the Bible calls God's messengers,
The servants of false Baal it calls the same."

XII. MAIMUNI'S OPPONENTS DEFEATED

Hillel of Verona suggested that the most distinguished rabbis of the Jews in the East should assemble at a synod at Alexandria and summon the German rabbis, the opponents of the "Guide," to justify their conduct. If they should prove that the philosophical writings of Maimuni contained actual heresies and notions opposed to the Bible, then it was only just that Maimuni's writings should be condemned. If, however, the German rabbis were unable to defend and justify their accusations of heresy, then they should be compelled, under penalty of excommunication, to submit to the universal verdict of the excellence of the "Guide" of Maimuni.

The rabbis of Babylonia, who had possessed authority from time immemorial, were to pronounce judgment.

As soon as David Maimuni, a grandson of Moses Maimuni, received information of the

condemnation passed upon his grandfather, he addressed letters to all congregations, calling upon them to take up the defense of the honor of his grandfather against the Jewish Dominicans, the heresy-hunting and narrow-minded Kabbalists. Everywhere he met with approval.

The Prince of the Captivity at Mosul, named David ben Daniel, who traced his origin back to King David and who was the head of the communities on this side of the Tigris, together with his college of twelve associates, pronounced a ban of excommunication (June, 1289) against any person who dared speak in terms of contempt and disrespect of Maimuni, or who accused his writings of heresy. The Exilarch of Damascus, Yishai ben Chiskiya, together with his college of twelve associates, promounced the same ban of excommunication against Maimuni's opponents.

Numerous other important congregations, that of Safet among them, also gave assent to the edict in favor of Maimuni, whereby all opponents of the "Guide" were finally brought to silence.

All Israelites are since then the reverers of Maimuni's writings, and on their lips there hovers the brief but suggestive praise: „ממשה ועד משה לא קם כמשה". "From Moses, the prophet, till Moses (Maimuni) there has not appeared his equal."

SECTION II

JUDAISM

I. THE MARVELLOUS PERSISTENCE OF THE JEWISH RACE

The existence of the Jewish race for over 3,200 years, notwithstanding all the persecutions and expulsions it has endured, may be ascribed to two various causes, to an exterior cause, which we call "providence," and to an interior cause, which we call "affairs of the home department," or "religion."

An authentic plausibility for the influence of an exterior cause, which we call "Providence," furnished us with the great prophet Isaiah who declared in God's name: "This people have I formed for myself; they shall show forth my praise." (xliii. 21.) The Jewish people has been formed by God, and has been preserved by God to proclaim continually God's glory. The Divine intention for its preservation manifested itself often by the annihilation of its persecutors, as, for instance, great and famous monarchies like Egypt, Assyria and Babylon, who made every effort to destroy the Jewish

people with most disastrous results to themselves. Pharaoh tried it, and perished with his army in the Red Sea; Sennacherib tried it, and both he and his army vanished into darkness for ever. Nebuchadnezzar tried it, and was stricken with insanity. Flaccus, governor of Egypt, tried it, and was banished and murdered. Caligula, emperor of Rome, expelled all Jews from Rome, and he too was murdered in the flower of his age. So much for the influence of an exterior cause, named "Providence." And now for the influence of the interior cause, named "Religion." Here we can tread on firmer ground.

The interior cause, the cause that influences from within, what we call "private affairs," or "religion," lies in the peculiarity of the Jewish religion itself. The Jewish religion religion is entirely different from the religions of all other peoples. With all other peoples, nationality and religion count as two different subjects, represent two separate conceptions. Even religion itself has a dual conception, as for instance: The Deity of a worldly religion (the Saviour is extolled and raised to the peerage of God) taught many times, saying: "Think not that I came to destroy the Law of Moses or the prophets; I came not to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass away, one jot or one

tittle shall in no way pass away from the Law of Moses till all things be accomplished. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven." (Matthew 5: 17-19.) The five hundred millions of believers or confessors of that faith, however, did nevertheless practically entirely deviate from the commandments of the Law of Moses, with the slight exception of about four prohibitions, viz., not to commit perjury, not to commit adultery, not to commit murder and not to steal. These four prohibitions, however, were not entrusted to the heedfulness of the believers or confessors of that faith, but were placed under the vigilance of the police department.

With the Jewish people, on the contrary, the Torah, Israel and God, these three subjects—one abstract and two concrete—go hand in hand, they are intertwined in such a way as if they were a unity:

„אוריתא וישראל וקודשא בריך — חד הוא"

As for example: There could not, and there can not exist true Jews without a knowledge of the Torah in its Hebrew text. Jews without having the knowlege of the Torah are, in fact, a superficial imitation; and, again, there could not have been a Torah without the Jewish people who received it, studied it and

also transmitted it to its children; and, finally, without the Jewish people, together with their Torah, there could not have been proclaimed the unity of God. Paganism, bowing down to hundreds of idols, could certainly not have furnished this sublime thought of a Divine unity. The indisputable facts, viz., the irretrievable lost Ten Tribes, who doubtlessly became heathens, the enormous Jewish intermarriages in Germany and Denmark, and the epidemic apostasy in Vienna are sufficient proof to that effect, that the Torah, Israel and God are inseparable. The marvellous persistence of the Jewish race, in spite of all persecutions it has endured, had its most effective cause coming from within, from the religion itself, from the Torah. Our ancestors lived by it, and also died for it. They often preferred to be put to dead rather than to transgress even one of the prohibitive commands.

But all the aforesaid is now a matter of the past. The present time looks, indeed, entirely different. Although Judaism has not conquered paganism and paganism has not infected Judaism, as the historian Macaulay relates was the case with Christianity: "In the fifth century Christianity had conquered paganism and Paganism had infected Christianity," nevertheless every Jew proceeds on his own course, every man does that which appears right in his eyes,

and almost all Israel adopted as a rule the proverbial saying: "In Rome we do as the Romans do," and derived from it, "to do among the Gentiles as the Gentiles do." The house of Israel still observes, indeed, the most of the 365 prohibitions, because they are easily accomplished by remaining inactive, i.e., by refraining to do all that a man's heart desires to do. But with regard to the 248 affirmative precepts, only eighty are necessarily applicable for the Jewish religion outside of Palestine. Here again Israel followed the example of their Gentile neighbours, and restricted them to the slight number of six, namely: מילה, כשרות, מצות, ראש השנה, צום כפור; וללמד אתבניהם לקרוא את השפה העברית עם הנקדות, שקוראין „קריאה מעכאנית", או „עברי". circumcision, kosher food, unleavened bread, New Year, Day of Atonement, and finally, to instruct their sons to read mechanically the printed Hebrew with its countless dots, named vowels, without, however, having the least idea of the meaning of the Hebrew words. This mechanical reading of Hebrew, acquired at the age of twelve, is usually long forgotten at the age of twenty-two. The Torah, being written without dots and punctuations altogether, remains to the junior generation—the spine or backbone of Judaism—"a book sealed with seven seals."

II. THE TORAH'S NUMEROUS COMMANDMENTS ARE AN INSURMOUNTABLE DIFFICULTY TO THE PRESENT GENERATION OF CIVILIZATION

The problem confronting the four millions of Jews living at present in the North American continent is: How can Judaism be perpetuated in the face of western civilization? We are compelled to admit, under the circumstances prevailing in this continent, that the commands contained in our Torah, numbering no less than 613, of which 365 are prohibitions and 248 affirmative precepts, are regarded of every Jewish young man as an insurmountable difficulty, no matter to what synagogue or category his parents adhere, Radical, Reform or even Ultra-Orthodox. These numerous commands, enlarged with surrounding fortifications by the oral law, such as "גדר לעריות ושבות לשבת" "a fence for the prevention of adultery, and (a captivity) a preventive measure against transgression of the Sabbath-rules," conveys the impression of a real labyrinth of commands to almost any man with a western civilization.

III. DEFINITION OF THE תר-יג מצות 613 COMMANDS WITHIN THE BOUNDARIES OF ORTHODOXY

We may with certainty deduct from the 613 commands contained in our Torah the 397 commands which should be applied and observed in Palestine only, and the most of them even then only under our own government, namely:

51 laws pertaining to timely precautions against idolatry and superstition;
40 laws pertaining to the authority of kings and wars;
30 laws defining the powers vested in the Sanhedrin and the judiciary;
22 laws pertaining to employer, debtor, etc.;
18 laws pertaining to gifts, sales, partnership, etc.;
32 laws pertaining to criminal jurisprudence;
124 laws concerning the Temple, priesthood and sacrifices;
22 laws pertaining to sabbatical and jubilee years;
34 laws pertaining to heave-offerings, tithes, etc.;
24 laws pertaining to abstinence, and estimated value of persons.

397 laws in total. If we deduct these 397 Palestinian laws from the
613 laws contained in the Pentateuch, there will remain a balance of
216 general commandments.

These 216 commandments are divided in eighty obligatory and one hundred and thirty-six prohibitives.

Moses Maimonides (1135-1204) admits that the institution of sacrifice in the Bible was a temporary device instituted to wean Israel away from the practice of idolatry.

IV. THE JEWISH RELIGION CHARGES GOOD ACTIONS

The Jewish religion is not a matter of mere dogmas and creeds, it is not a matter of what we believe and of what we do not believe, but it is a matter of *what we do*, and of *what we shall leave undone*. It is a matter of activity and passivity. The evildoer has, probably, a full knowledge of his creed, but his conduct is, nevertheless, entirely false. Our religion charges us with more than the belief in God and in the Ten Commandments. It charges us with eighty mandatory commandments which comprise correct conduct and noble actions.

We may also assert with perfect assurance that these eighty obligatory commandments, valid for all continents, and for all times, comprise and include practically all of the one hundred and thirty-six prohibitive commandments.

The logical derivation is very simple: In the same manner as it would be uncommon, in fact impossible, to commingle fire and water, or light and darkness, so would it be impossible that good actions and bad actions should be blended in one and the same person. As for instance: since we really love our neighbour, we will, certainly, not hate him, because love and hate usually do not dwell together; and since we do honour and fear our parents, we will, for a surety, not curse them; and if a man keeps his word, he will, doubtlessly, not profane it; and finally, since we do insist that we must consume the meat of the ruminating and cloven-footed cattle, we will, certainly, not consume the carcasses of dogs, cats, rats and mice, etc.

The most of the one hundred and thirty-six prohibitive commandments are not strictly necessary. They are there for the sole purpose of enlarging our account of merits not only by good actions but also by remaining passive. This assertion is confirmed by our sages in the "Ethics of the Fathers," which reads as follows: "Rabbi Chananya, the son of Akashya, said,

The Holy One was pleased to make Israel worthy (to enlarge their account of merits) wherefore He gave them a copious Torah and many commandments."

V. THE AFFIRMATIVE PRECEPTS THAT CONSTITUTE THE JEWISH RELIGION

I. FOUNDATION OF JUDAISM

(1) To believe that God exists; that He called into being all that which exists; and that He is omnipotent and omnipresent. This is the substance of what the first commandment, "I am the Lord thy God," implies.

(2) To acknowledge the unity of God: "Hear, O Israel, the Lord our God is one God." (Deut. VI. 4.)

(3) To love our God with our heart, soul and might: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." (Ibid. VI. 5.)

(4) To fear God: (Fear is the common element to prevent sins.) "Thou shalt fear the Lord thy God." (Ibid. VI. 13; X. 20.)

(5) Obligation to die rather than transgress the laws of the Torah: "But I will be hallowed among the children of Israel; I am the Lord

which hallows you." (Lev. XXII. 32.) We are pointed out as the "God-chosen people"; we must, therefore, live purer and better than others.

(6) To believe in prophets and in prophecy: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." (Deut. XVIII. 15.) After the Revelation upon the Mount Sinai no prophet was ever delegated to advocate the suspension of any of the immutable laws of the Torah. Contrariwise, the prophets were sent to enforce them.

II. PRINCIPLES OF ETHICS

(7) To walk in the ways of God: "The Lord shall establish thee an holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of thy God and walk in His ways." (Deut. 28:9.) The ways of God are love, mercy, kindness, forgiveness, truth and justice. By observing things above us, we can find the right path of ethical conduct. Every planet has its duty, and continually travels in its orbit. It is not in the nature of the planet Mars to deviate to the orbit of the Earth, whose orbit encircles the orbit of the planet Venus also without deviation. In man the whole system of life in the universe is mirrored; in fact man

is a miniature cosmos. We therefore believe that man was created in the image of God.

(8) To copy the ways of the just and upright members of society. By so doing, every individual conduct becomes part of the wisdom of God, to which organized society must cleave: "And to Him shalt thou cleave." (Ibid. x. 20.)

(9) To love the stranger, in spite of the differences of colour, speech, custom and religion: "Love ye therefore the stranger; for ye were strangers in the land of Egypt." (Deut. x. 19.)

(10) To love our neighbour and fellow-citizen: "But thou shalt love thy neighbour as thyself." (Lev. xix. 18.) This obligatory commandment comprises a very large number of the prohibitive commandments, and is indeed an excellent rule of conduct. In the oral law it is formed into the following phrase: "All that thou dost not like, do not do unto thy neighbour."

(11) To call a friend's attention to his wrong conduct: "Thou shalt discreetly rebuke thy neighbour." (Lev. xix. 17.)

Candor is the mother of morality. By neglecting to call our friend's attention to his wrong conduct, he will feel himself flattered. Flattery leads to deceit, deceit leads to falsehood, falsehood leads to hatred, which is the inevitable cause of ruin.

Men are tempted to live a double life. The desire to appear noble and heroic before our

fellow-men makes it difficult to speak the exact truth about our feelings; indeed, without any motive to appear false, it is easy for us to say fine things about our own experience. The consciousness that we are looked at by the world makes practically every one of us an actor of parts, acting a character that does not belong to us, and yet there may seem to be no true motive for this attitude before the world, except the motive caused by the desire to flatter and to be flattered. There are some people whose celestial intimacies do not improve their domestic manners, whose imitative piety and native worldliness are equally sincere, and who think the invisible powers will be soothed by a parenthetical recognition of the Almighty. The wild beasts of the passions which roar and struggle in man's inner nature are let loose at set times and places, and the menagerie is closed from the public gaze when it is convenient.

The ambition to be flattered is very strong. A small matter of neglected flattery may often bring about great and fatal consequences. A little zinc patch of repairs on the Church of the Holy Sepulchre at Jerusalem was the occasion of the Crimean war. The roof of the dome leaked; the Latin Church proposed to repair it, and the Greek Church objected. Then a further strife arose about the use of some keys to the more sacred chapels. Russia, as the patron of

the Greek Church, offered to repair the roof, and took up the question of the keys; France took the side of the Latin Church. The Turks were ordered by Russia to repair the building, and they refused. France favoured the Turks, and England supported the French, and Sebastopol was besieged—a small matter in the beginning, but terrible in its consequences. So, from a wrong motive, an impure passion or a debased feeling, our own lives and the lives of our families, friends, church and nation may be deeply affected. Flattery is, nevertheless, an introduced custom that tempts men to live a double life. The language of Heinrich Heine, "I am doomed to love what is most degraded and most foolish" (we can imagine how that must pain a man who is proud and intellectual"), is, with slight modifications, the pathetic cry of many souls.

(12) To honour the parents: "Honour thy father and thy mother: in order that thy days may be prolonged." (Exod. xx. 12.)

(13) To fear the parents: "Ye shall fear, every man, his mother and his father." (Levit. xix. 3.)

III. TO STUDY THE TORAH AND TO HONOUR THE ELDERS WHO GLORIFY HER

(14) To teach the Torah diligently to the children: "And thou shalt teach them diligently

unto thy children." (Deut. vi. 7.) Every individual must study the Torah, instruct it to the young, live by it and die for it. This mandatory commandment, if properly carried into effect, is the only remedy to save the present Jewish young generation from total extinction. The loss of the Ten Tribes was, doubtless, due to the inability of the then spiritual leaders in Israel to make the Torah the subject of academic discourse, and not "a rod of correction," as Spinoza calls it.

(15) To honour the elders who glorify the Torah: "Before the hoary head shalt thou rise up, and honour the face of the old man." (Levit. xx. 32.)

Next to the Torah itself comes the honour of its students. Constituted authority, if properly honoured, safeguards the institution for which it was authorized. The Rabbi is the Torah incarnate.

(16) To read the Shema every morning, and every evening: "And thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. vi. 7.)

(17) To deliver prayers daily: "Him shalt thou serve." (Deut. x. 20.) "And ye shall serve the Lord your God." (Exod. xxiii. 25.)

All the traditional prayers are the works of an hundred and twenty members of the Knes-

seth ha-Gedolah, of whom a majority were prophets. At the destruction of the first Temple, the last remnant of Judaea would have shared the fate of the Ten Tribes had not Ezra and his collaborators instituted daily prayers to take the place of the daily sacrifices in the Temple. The Hebrew language and uniformity of the prayers had the effect of damming the tide of assimilation which was rampant in those days.

(18) To grace God after every meal: "And when thou hast eaten and are satisfied, then shalt thou bless the Lord thy God." (Deut. viii. 10.) There are three kinds of benedictions: natural, spiritual and moral.

(19) To bestow blessings upon the Congregation: "Speak unto Aaron and unto his sons, saying, Thus shall ye bless the children of Israel." (Num. vi. 23.)

This commandment is binding even in the Diaspora. Even if the Cohenim are no better than ordinary Israelites, they must be permitted to bless the Congregation. A Cohen might be disallowed on account of six reasons: (a) defective speech; (b) physical defects; (c) homicide, even excusable; (d) want of puberty; (e) intoxication; (f) uncleanness.

(20) To confess a committed sin: "When a man or a woman shall commit a sin that men commit, to do a trespass against the Lord, and

that person be guilty: Then they shall confess their sin which they have done." (Numb. v. 6-7.)

Here is a demand for confession. Man must confess his sin. "I have sinned," must at some time fall from every human lip. Unconsciously men also make confessions, as for instance: Let a man enter our home, and recline in a chair so that he falls asleep, he pays, therewith, a compliment to our abode, and to our qualities as a host. This action is a confession that he is not in a prison, or among enemies; but in a place where he is safe among friends. There must, however, be a conscious and voluntary confession sometimes. Repentance must be directed to God. To Him alone we may confess, unless the sin be against a fellow-man, when the wrong committed must be publicly remedied.

Particular care must be taken in our conduct toward our fellow-men. Some wrong may prevent even repentance. Maimonides enumerates twenty-four different wrongs which make the path of repentance difficult, or rather impossible, and the most of them are wrongs gainst our fellow-men.

IV. TORAH, TOKENS OF THE BODY, PERSON AND DWELLING.

(21) Every member in Israel must have a Torah written for himself: "Now therefore

write ye this song for you, and teach it to the the children of Israel." (Deut. xxxi. 19.)

The Book of the Torah is the most sacred possession in Israel. It is our spiritual token and our national emblem combined. The Torah must be written in Hebrew. We are also charged to read the Torah in public on Sabbaths, holidays, new moon, and Mondays and Thursdays, so that *no* three days shall elapse without hearing the words of God.

(22-23) To put on phylacteries, one on the hand and one on the head, during the prayer on mornings and week-days only: "And thou shalt bind them for a token upon thine hand; and they shall be as frontlets between thine eyes." (Exod. xiii. 16.)

(24) To have a four-cornered garment with four fringes on it: "And it shall be unto you for a fringe, that ye may look upon it and remember all the commandments of the Lord, and do them; and that ye seek not after (the inclination of) your own heart and (the delight of) your eyes, in pursuit of which ye have been led astray." (Num. xv. 39.)

The cardinal question for the human race in all ages is sin. This lies at the root of character. Is sin a physical disease, to be treated medicinally as the germs of fever or consumption; is it a defect of the intellect, to be eradicated by education; is it the result of circumstances

which may be controlled, or does it lie deep in the heart and will? This is the question which touches all religions, affects all creeds, and is the central truth of philosophy, science and religion. Is sin a disease or a mere blunder? Is it to be treated in the abstract or in the concrete? The real answer to all our surmisings is to be found in the words of the above prohibitive commandment: "And that ye seek not after (the inclination of) your own heart and (the delight of) your eyes, in pursuit of which ye have been led astray."

(25) To have a mezuzah on the posts of the house: "And thou shalt write them (the two chapters of Shema) upon the posts of thy house, and upon thy gates." (Deut. vi. 9.)

(26) To circumcise a male child: "And he that is eight days old shall be circumcised among you, every man-child in your generations." (Gen. xxii. 12.) The last five mandatory commandments, while ritual in character, conservative, and even retrogressive, are, nevertheless, strong elements to retain the originality of the nation. Nations with ultra-radical tendencies, but retaining nothing of their originality, had to lead a parasitical existence, and, consequently, disappeared entirely from the stage of history.

(27) To rest on the seventh day from all physical and mental work: "Six days thou shalt do thy work, and on the seventh day thou shalt

rest." (Exod. xiii. 12.) Physical and mental rest during one-seventh of a man's lifetime is a stabilizing measure for a people which has witnessed the decadence of many brands of culture.

(28) To keep the Sabbath holy: "Remember the Sabbath to keep it holy." (Ibid. xx. 8.) To sanctify the Sabbath by words of our mouth. No form of sadness or grief shall be manifested. To usher in the Sabbath with special lights, over which grace shall be said.

V. NEW YEAR AND THE DAY OF ATONEMENT

(29) To convocate (i.e. to summon together) the Congregation on the New Year: "In the seventh month, on the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation. (Lev. xxxiii. 24.) The order of the day is retrospection. A spiritual inventory of conduct of the year that has passed.

(30) To blow the trumpets (Shofar) on the New Year: "It shall be a day of blowing the trumpets unto you." (Numb. xxix. 1.) The Shofar, a ram's horn, is an historical instrument, and is a symbol for physical and spiritual liberty. The sound of the Shofar is a call to arms against all evil. It is a call to defend the fortress of God which is in danger.

(31) To rest on the Atonement Day from all physical and mental work: "It (the Day of

Atonement) shall be unto you a Sabbath of rest." (Lev. xxiii. 32.)

The Day of Atonement, or Yom ha-Kipurim, is the Sabbath of all Sabbaths, it is the most sacred of all days in the year.

The Books of Life are opened on Rosh ha-Shanah and sealed on Yom ha-Kipurim. The righteous are inscribed for life at the very opening of the Books, the wicked are sentenced to death, and the indifferent are given time to repent before the Books are sealed.

(32) To fast, to abstain from all pleasure and comfort, and to repent on the Day of Atonement: "And this shall be a statute for ever unto you, that on the seventh month, on the tenth day of the month, ye shall afflict your souls." (Lev. xvi. 29.)

It is a day of forgiveness of all sins transgressed by man against God. One who spitefully disregards these laws admits his denial of the need of repentance. He excludes himself from the community. Eternal life is not his hope; spiritual existence is not his goal. "He shall be cut off from among his people."

VI. THE THREE FESTIVALS: THE FEAST OF UNLEAVENED BREAD, THE FEAST OF WEEKS, THE FEAST OF TABERNACLES

(33) To remove all leaven from the house: "Even the first day ye shall put away leaven out of your houses." (Exod. xii. 15.)

(34) To eat unleavened bread: "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread." (Exod. xii. 18.)

(35) To proclaim the first day of Passover as an holy convocation: "In the first day there shall be a holy convocation unto you." (Lev. xxiii. 7.)

The first day of Passover, according to the lunar calendar, can fall only on Saturday, Sunday, Tuesday or Thursday.

(36) To proclaim the seventh day of Passover as an holy convocation: "On the seventh day is a holy convocation." (Ibid. xxiii. 8.)

(37) To unfold and to analyze to our sons the great scene of our entrance upon the stage of history: "And thou shalt shew thy son in that day, saying: This is done because of that which the Lord did unto me when I came out of Egypt." (Exod. xii. 8.)

The experience of a nation is mirrored in its history. A nation may rise and decay, but it will not be the fault of its Maker, if it does decay. It is within its own powers to continue an onward course.

A nation is usually destroyed by losing its territory, its language or its political independence. Slower but surer elements of destruction are: Assimilation, absorption and dispersion. According to these rules, there

should not have been a trace left of the Jewish people. They suffered the loss of their land, of their language, of their political freedom; they suffered dispersion, expulsion, forced assimilation and absorption, and, notwithstanding all, their existence is a certainty. Such phenomena appears to be miraculous.

But when we witness the sight of the Seder, how after many generations of sufferings, father and son alike are inspired with the hope of liberty, we arrive at the conclusion that the only source of vitality of the Jewish race lies in the Torah.

The Torah created a spiritual community, an intellectual unit, out of a myriad fragments scattered throughout the world.

Before an enemy could attack one commandment of the Torah, he would have to conquer first all defensive works built around it during generations of skilled patriots.

God's wonderful manifestation at our departure from Egypt is an introduction to the most sublime Revelation upon Sinai.

THE FEAST OF WEEKS, THE SEASON OF THE GIVING OF OUR LAW

(38) To proclaim the sixth day of Sivan as an holy convocation: "And ye shall proclaim on this self-same day that it may be an holy convocation unto you." (Lev. xxiii. 21.)

This festival is in commemoration of the Revelation upon Sinai. The greatest moment in history is the Revelation upon Sinai to the people of Israel.

To an insignificant minority of the then existing races, to a homeless host of ex-slaves, God entrusted the treasured heritage of mankind, the Torah, and charged it to become a kingdom of priests, and an holy nation.

(39) "Ye shall dwell in booths seven days." (Lev. xxiii. 42.)

(40) On the first day shall be an holy convocation;

(41) "On the eighth day shall be an holy convocation." (Lev. 34-36.)

The dwelling in booths is obligatory only when the weather is not injurious to one's health.

The Sukkah was ordained in commemoration of the booths in which the people of Israel lodged when they wandered through the wilderness.

It illustrates the life of the wanderer. It is the emblem of temporariness, the token of insecurity. It is symbolic of the history of the Jewish people.

(42) To use an ethrog, etc., during the days of Sukkoth: "And ye shall take on you on the first day the fruit of goodly trees (the ethrog), branches of palm trees (the lulab), and the boughs of thick trees (the hadasim), and the

willows of the brook (the arabit)." (Lev. xxiii. 42.)

These four kinds are more than articles of ceremony or ritualistic symbols. They have a moral significance. They symbolize the scholar, the aristocrat, the merchant and the farmer. The people of Israel was charged to bind the four kinds together. Would it not be a joy to mankind to unite all elements of society for its own welfare?

We are charged to observe the commands of the Torah whether we find sufficient reason for them or not.

VII. THE JEWISH METHOD OF SLAUGHTER

(43) To slay an animal or fowl for consumption: "Then mayest thou kill of thy herds and of thy flocks, which the Lord hath given thee, as I have commanded thee." (Deut. xii. 21.)

The Jewish way of slaughter, in severing the blood-vessels of the throat, brings about instantaneous unconsciousness. As soon as the blood supply to the brain is cut off, insensibility follows within two seconds.

(44) To use as nourishing food ruminant and cloven-footed animals: "These are the beasts which you may eat among all the beasts that are on the earth: Whatsoever divideth the hoof, and

is clovenfooted, and cheweth the cud, among the beasts, that may ye eat." (Lev. xi. 2-3.)

(45) To use as nourishing food clean birds: "Every clean bird may ye eat." (Deut. xiv. 11.)

(46) "These of them may ye eat: The locust after its kind, the bald locust after its kind, and the beetle after its kind, and the grasshopper after its kind." (Lev. xi. 22.)

(47) To use as nourishing food, of all that live in water, only the species that have scales and fins: "These may ye eat, of all that are in the waters: All that have fins and scales in the waters, in the seas, and in the rivers." (Ibid. xi. 9.)

VIII. PREVENTION OF CRUELTY TO ANIMALS

(48) "Then shall he pour out the blood thereof, and cover it with dust." (Lev. xvii. 13.)

(49) To help raise an animal up, and unload its burden: "But thou shalt surely unload with him." (Exod. xxiii. 5.)

(50) To grant existence to the animal kingdom: "But thou shalt surely let the mother go, and the young thou mayest take to thyself." (Deut. xxii. 7.)

Cruelty to animals is forbidden in Jewish ethics. We learn it from the ways of God. He is merciful to all his creatures; so must man be. The dove is more pleased with the bitter leaves

which are provided by the Almighty than to enjoy sweets and be in the hand of man. Even great men err in ethics, when their fondness for animals is limited to a love for hunting them.

IX. MARRIAGE

(51) To marry for the sake of bringing up one son and one daughter at least: "And God blessed them, and God said unto them: Be fruitful and multiply." (Gen. i. 28.) "And you, be ye fruitful." (Gen. ix. 7.) The generations of mankind must not cease. The age of puberty is at thirteen years and one day (which age counts to orthodox Jews as fourteen years). But the age when man must take unto himself a wife is when he reaches the eighteenth year. Man is a sinner if he is past the age of twenty and refuses to marry. To remain single of choice, or to marry late in life for convenience, is a moral sin.

TO ENACT MATRIMONIAL LAWS

(52) "When a man hath taken a wife and married her." (Deut. xxiv. 1.) In the absence of laws regulating marriage, the identity of the father was a difficult task among the so-called civilized nations of the ancient world. The system of *pater familias* in Rome was inaugurated much later. Lycurgus claimed that his country

was free from adultery, because all children belonged to the State, and child-bearing was a matter of natural selection in its literal sense. A normal woman who had a sick husband was ordered to select the father of her children from among the healthy males of Sparta. But the laws of Judaism, from the very dawn of Jewish history, regarded the home and the family as the foundation of purity and morality.

(53) To marry the widow of his childless brother: "If brothers dwell together, and one of them die, then shall the wife of the dead not be married abroad, unto a stranger; her husband's brother shall . . . . take her to himself for a wife." (Deut. xv. 5.)

(54) To spit out before him, if he refuses: "And if the man have no desire to take his sister-in-law; then shall his sister-in-law go up to the gate unto the elders. . . . Then shall his sister-in-law come nigh unto him in the presence of the elders, and pull his shoe from his foot, and spit out before him, and shall commence and say: Thus shall be done unto the man that will not build up his brother's house." (Deut. xxv. 7-9.)

(55) To marry the virgin he seduced: "And if a man seduce a virgin that is not betrothed . . . he shall surely endow her to be his wife." (Exod. xxii. 15.)

(56) To marry the virgin he hath done vio-

lence to: "And she shall become his wife, because he hath done violence to her." (Ibid. xxvii. 19.)

(57) To keep her as his wife for life, without the right of divorce, for spreading an evil name upon a virgin: "Because he hath spread abroad an evil name upon a virgin of Israel; and she shall remain his wife." (Exod. xxii. 19.)

(58) To divorce his wife for scandalous doings: "And it come to pass, that she find no favour in his eyes, because he hath found some scandalous thing in her, he may write her a bill of divorcement and give it in her hand, and send her away out of his house." (Deut. xxiv. 1.)

The grounds for divorce are: (a) unchastity; (b) violation of the laws of Moses; (c) violation of Jewish customs of decency. Mutual grounds for divorce are a childless marriage and an incurable sickness.

"When a man divorces his first wife, even the altar sheds tears," says the Talmud.

X. VOWS, OATHS, CHARITY, SANCTUARY

(59) To live up to his word, even it be to his own pain or detriment: "What is gone out of thy lips shalt thou keep and perform." (Deut. xxiii. 24.)

(60) To swear in the name of God: "And by His name shalt thou swear." (Deut. x. 20.)

An oath is binding in whatever language, form or manner it is taken. It is not essential or necessary that a Jewish witness have his hat on when he is being sworn in by a magistrate. It appears degrading to have one singled out with a mark which is totally superfluous.

(61) To redeem a first-born male child when fully thirty days old: "Nevertheless thou shalt redeem the first-born of man." (Num. xviii. 15.)

(62) To give charity: "For the needy will not cease out of thy land; therefore do I command thee, saying, Thou shalt open wide thy hand unto thy brother, to thy poor and to thy needy, in thy land." (Deut. xv. 11.)

To give alms secretly, that no one may know of it, and to lend a sufficient amount to a fellow-citizen to start himself up anew and become self-supporting is indeed the greatest of all charities.

(63) To build a sanctuary: "And they shall make me a sanctuary; and I will dwell in the midst of them." (Exod. xxv. 8.)

(64) To revere the sanctuary: "And My sanctuary shall ye reverence." (Lev. xix. 30.)

XI. HYGIENE

All those who must undergo a period of uncleanness, from any cause whatever, must immerse in a water-font before they may enjoy social privileges and contact.

(65) To keep a woman in a state of separation forty days after the birth of a male-child: "If a woman have . . . borne a male-child; then she shall be unclean seven days. even as in the days of separation for her infirmity shall she be unclean. And thirty and three days shall she then continue in the blood of her purification: anything hallowed shall she not touch, and into the sanctuary shall she not come, until the days of her purification be at an end." (Lev. xii. 2-4.)

(66) To keep a woman in a state of separation eighty days after the birth of a female-child: "But if she bear a female child, then shall she be unclean two weeks as in her separation; and sixty and six days shall she continue in the blood of her purification." (Lev. xii. 5.)

(67) To keep a menstruous woman in a state of separation seven days: "And if a woman have an issue, so that blood flow from her flesh: then shall she be in her state of separation seven days, and whosoever toucheth her shall be unclean until the evening." (Lev. xv. 19.)

(68) To apply the rules of ordinary menstruation in case of irregularity occurring for three days after: "And if a woman have menses many days out of the time of her separation, or it run beyond the time of her separation, seven clear days must be followed." (Lev. xv. 25-26.)

One-day separation shall be applied if the irregularity occurs for two days after.

FOR THE MALE SEX

(69) To remain in a state of uncleanness as long as his issue lasts (gonorrhoea), to number to himself seven days after the issue ceases, and to immerse in a water-font: "When any man have a running issue out of his flesh (gonorrhoea, a venereal disease), because of his issue he is unclean. And this shall be his uncleanness in his issue: whether his flesh run with his issue or his flesh be stopped from his issue, it is his uncleanness. Every bed whereon he may lie that hath the issue, shall be unclean; and every vessel whereon he may sit shall be unclean.

And when he that hath an issue becometh clean of his issue, then shall he number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and be unclean until the evening." (Lev. xv. 2, 3, 4, 13.)

(70) To remain defiled until the immersion in a water-font after sexual copulation: "And if any man's seed of copulation go out from him, then shall he bathe all his flesh in water, and be unclean until evening." (Lev. xv. 16.)

(71) To remain defiled until evening whosoever touches the carcass of an animal that died by sickness, or not properly slaughtered: "And if any cattle die, which is allowed to you as food, he that toucheth his carcass shall be unclean." (Lev. xi. 39.)

(72) To remain defiled until evening whosoever touches the carcass of the following eight creatures: "And these shall be unclean unto you among the crawling creatures that crawl upon the earth: The weasel, and the mouse, and the tortoise after its kind. And the ferret, and the chamelion, and the lizard, and the snail, and the mole." (Lev. xi. 29-30.)

(73) To render unclean and contaminative eatables and liquids, fit for human consumption, which the carcass of the above eight creatures touched: "All kinds of food which may be eaten, on which water cometh, whereupon any part of the carcass falleth, shall be unclean; and all drink that may be drunk shall be rendered unclean in every vessel." (Ibid. xi. 34.)

XII. MOURNING

(74) To mourn the death of the seven nearest relatives: "But on his (the priest's) kin, that is near unto him (that is, his wife), on his mother, and on his father, and on his son, and on his daughter, and on his brother. And to his sister that is a virgin." (Lev. xxi. 2-5.)

From these passages our sages inferred that mourning after the death of seven relatives, namely: wife, father, mother, son, daughter, brother and unmarried sister, is obligatory. When the priests, who should not defile themselves by being near the death, are charged to

defile themselves at the dead of the enumerated relatives, it is obvious that mourning after the death of either of the seven relatives is so much the more obligatory for an ordinary Israelite.

Moses instituted a period of seven days' mourning for the loss of either of the seven relatives. The Kadish, which should be recited by the mourner for a period of eleven months, is not a prayer for the dead, but it is a glorification of God and a prayer for the establishment of an era of peace upon the earth. No public manifestation of mourning is permitted on Sabbaths and holidays.

We need not, according to the doctrines of Judaism, look upon the mystery of creation with pessimism. Judaism is, at all events, not a pessimistic religion.

XIII. JURISPRUDENCE

(75) To have honest balances, weights and measures: "Just balances, just weights, a just epha and a just hin shall ye have." (Lev. xix. 36.)

(76) To pay to the purposely assaulted fellow, if there is no evidence of self-defence, five forms of damages, namely: for reducing earning capacity; for the caused pain; for doctor's fee; for the loss of time; and for the injury to reputation: "And if men strive together, and one smite the other with a stone, or with the fist, and

he die not, but keepeth his bed; if he rise again, and walk abroad upon his crutch, then shall he that smote him be quit (from death penalty); only he shall pay for the loss of his time, and shall cause him to be thoroughly healed." (Exod. xxi. 18-19).

(77) To make a battlement around the roof: "When thou buildest a new house, thou shalt make a battlement for thy roof." (Deut. xxii. 8.) This obligatory commandment comprises the following prohibitive commandment: "That thou bring not blood upon thy house."

(78) To help a fellow to lift up his load: "Thou shalt surely help him to lift them up again." (Deut. xxii. 4.)

XIV. EMPLOYER AND EMPLOYEE

(79) To pay the earned wages on the same day: "On the same day shalt thou give him his wages." (Deut. xxiv. 15.)

This obligatory commandment, again, comprises the following prohibitive commandment: "that the sun may not go down upon it" (without delay).

XV. THE SANCTIFICATION OF THE NEW MOON

(80) To proclaim the month "Abib" or Nissan as the first month of the year: "This month shall be unto you the chief of the months; the first shall it be unto you of the months of the

year." (Exod. xii. 2.) "Observe the month of Abib." (Deut. xvi. 1.)

The years are solar but the months are lunar, in the Hebrew reckoning. To establish equalization, intercalation became a necessity. The solar year is longer than the lunar by 10 days, 21 and 2/9 hours (13 minutes and 20 seconds).

When about thirty days accumulate, a month is added. The equalization between the lunar and solar years comes about once in nineteen years, by adding seven extra months during that cycle. In twenty-eight solar years there takes place an equalization of the days and hours, which is identical with the common year in vogue among the modern nations.

Thus from the very appearance of the Jewish people, they were to know the planetary system, and learn from it the wonderful ways of God.

VI. SEVERAL PROPHETS REDUCED THE TORAH'S COMMANDS TO PRINCIPLES OR VIRTUES

The author of this book ventured to reduce the 613 commands of the Torah to 80 affirmative tive precepts. According to authorities, David, the first king over all Israel, reduced these 613 commands to the following eleven virtues: Honesty, justice, truthfulness, abhorrence of calumny, of malice and of injuring one's neighbour, despising the wicked, reverence of the

worthy, sanctity of oaths, unselfish lending without interest, and forbearance from bribery.

The Prophet Isaiah summed them up in six, as follows: To be just in our conduct, honest in our speech, to despise self-interest, to keep our hand from bribery, our ear from wicked insinuations and our eye from base desire. The Prophet Micah reduced the commands of the Torah to three leading principles: The exercise of justice, love of charity, and humility. The second Prophet Isaiah brought them down to two, which are: To cherish justice and to exercise charity. Finally the Prophet Habakkuk expressed them all in a single formula: "The just man lives by his faith." These attempts to reduce the whole Torah of Israel to principles are indeed beautiful parables which afford evidence of the wide extent of the views, a part which is played by every nation in the history of the world.

VII. THE SEVEN RABBINICAL COMMANDS

There are seven affirmative commands which are of a post-Biblical origin, namely:

(1) To give thanks to God in return for everything we enjoy in life.

(2) To wash the hands before meal-time.

(3) To light Sabbath candles.

(4) To read the thanksgiving prayer, Halel, on the three festivals, the New Moon and Chanukah.

(5) To light candles on the eight evenings of Chanukah.

(6) To read the Book of Esther, Megilah, on Purim.

(7) To establish common domicile for the purpose of carrying small articles for human consumption or use from house to house on the day of Sabbath.

The preceding eighty-seven obligatory commandments which call in general for humane and noble actions, prove clearly and unequivocally that the Jewish religion is not a matter of mere creeds, it is not a matter of "believe and be saved," but it is absolutely a matter of what we do, and of what we leave undone. To carry out the eighty-seven mandatory commandments, and to remain passive with reference to the prohibitive commandments, constitute the Jewish religion.

VIII. PHILO'S OPINION

Philo, the greatest genius which Alexandrian Judaism produced, answering the malicious accusations of some Greek writers against the Lawgiver, said: "Yes, verily, Moses must have been a sorcerer, not only to have preserved a whole people, and supplied them abundantly

whilst they were journeying through many nations, but likewise to have made them, in spite of their mutinous spirit, which often broke out against himself, docile and pliant.

"The Holy Word, however, while teaching us to seek out diligently the deepest spiritual meaning of the Torah, does not cancel our obligation of adhering to customs introduced by inspired men who were in all things infinitely greater than ourselves."

SECTION III

JUDAISM OF THE TWENTIETH CENTURY

THE GENERATION OF LANGUAGE DIVISION—ABRAHAM TRANSMITTED HIS FAITH IN GOD TO HIS CHILDREN — DEPRECIATION OF OUR ANCIENT LITERATURE—THE EFFECT OF MODERN LITERATURE—THE EFFECT OF PERMANENT PROGRESS, ETC., AND THE STORY OF CHANUKAH.

THE "DOR-HAFLUGGAH" OR THE GENERATION OF LANGUAGE DIVISION

The language division of that generation, "that they may *not* understand one another's speech," repeats itself in our days amongst the four millions of Jewish population who live at present in the North American continent.

The contrast of intentions is so much the more striking than that in those days was, because in those days three different groups had three different intentions, each group had one intention, diametrically opposed to the intentions of the other two groups, but in our days one and the same group has three intentions which are radically different one from another, and therefore none of the three can ever be successfully attained.

The first intention is the desire for the Jewish language (jargon). This is a very natural desire, because Jewish is the mother tongue of the Russian, Austrian and Roumanian Jewry. Jewish is the language of everyday conversation amongst themselves. The Jewish language is used for the most of their business transactions; Jewish is the language of all theatrical performances used in the Jewish theatres, and the six significant and instructive Jewish daily newspapers appear, indubitably, also in Jewish. All thinking and imagination of the thoughts of their hearts forms itself in the Jewish language.

The second intention of the same group is the desire for the Hebrew language. They assert: Since our master Moses spoke and also wrote in Hebrew, and since all our Prophets naturally also spoke and wrote in Hebrew, we demand and insist that our children and the children of the whole House of Israel shall be taught and instructed during the two after-school hours, the only spare time left, the ancient Hebrew as the language in which they should be able to transact all their affairs.

The same group also allows their Hebrew-speaking rabbis to lecture from time to time in Hebrew, regardless of the fact that these lectures are not understood either by the growing generation, or by the adult generation;

for the language of the first is English, and the language of the latter is Jewish.

The third intention of the same group, which comprises the members of the most prominent congregations, is the ardent desire for an English-speaking rabbi. The English-speaking rabbis use in their lectures high expressions, such as: universe, universal language, dogmatical, creeds, rites, ritual, exegesis, exegetical, liturgy, Hellenistic, Deuteronomy, catechism, Pentateuch, apocryphal, revelation, Ecclesiasticus, etc.

These lectures, again, are not understood either by the largest part of the adult listeners, namely, the fathers and grandfathers, the mothers and grandmothers, for the simple reason that they do not happen to have academic education in secular science; neither are they understood by their children and grandchildren, who mostly do have academic education, for the still simpler reason that these students, lawyers and doctors are rarely there.

Yes, verily, the Biblical event, "Go to, let us go down, and there confound their language, that they may not understand each other's speech," repeats itself in our days with more vigour and with more civilized arguments than in those ancient days.

ABRAHAM TRANSMITTED HIS FAITH IN GOD TO HIS CHILDREN

"For I love him for the sake that he will command (and train) his children and his household (during his life, that even) after him (after he is dead) they will keep the way of the Lord, to do justice and judgment." (Gen. XVIII. 19.)

Apropos of Abraham the author is reminded of a Sunday-school discussion, namely: Which of the two great Jews, both founders of our religion, was the higher in rank?

The Sunday-school teachers were inclined to concede to the Patriarch Abraham the higher rank, for his resoluteness to become and to remain a faithful Jew, and for his willingness to sacrifice his only son.

The author's firm conviction is that Moses was the greatest Jew and the greatest poet that ever lived on earth, because he wrote down the precious Torah for all men.

To Moses we are indebted not only for the Book of Life, but also for the information and poetry contained in it, that is, for the information of Abraham's existence and doings, for the victory-song after the crossing of the Red Sea, for Baalam's splendid poetry, which was certainly not inserted in our Torah by Balaam but by Moses, and for the sublime poetry

contained in Deuteronomy, Chapter 32. Above all, in Moses' Torah we have proclaimed the unity of God, and the choice of Israel as His own people.

But instructing and directing a son to follow the foot-steps of a faithful Jewish father, not only as long as the father lives, but also after his father is dead, as Abraham did, outweighs even Moses' golden poetry.

Moses had two sons, but, being occupied with congregational affairs, he neglected to bring up his sons to a state of education that they might be able to succeed him after his death in the leadership over Israel.

If, for instance, every Jew in Israel neglected for one reason or another to transmit his father's faith (as a large city-dweller, his own faith is very restricted) to his children, the Jewish people in the Diaspora would then very fast share the fate of the Ten Tribes which have been irretrievably lost among the then heathen nations.

There can be no doubt that great merits are due to the Patriarch Abraham for transmitting his faith in God to his posterity.

DEPRECIATION OF THE ANCIENT HEBREW LITERATURE

"He (Israel) corrupted (his good conduct) to his own disadvantage, not to His (God's); it is His children's own defect, a crooked and perverse generation." (Deut. XXXII. 5.) "And Israel grew fat and kicked. Thou hast grown fat, thou hast grown thick, thou hast become covered (with fat); and he forsook God who made him, and he lightly esteemed the Rock (God) of his salvation." (Ibid. 15.) "And he said, I will hide my face from them, I will see what their end will be; for a perverse generation are they; children in whom there is no faith (creed)." (Ibid. 20.)

The moral philosophy of these three sentences corresponds literally with the religious conduct of the large city-dwellers of the present time, about three thousand two hundred years after it was spoken by our master Moses.

The great masses of European Jewries developed during the eighteenth and nineteenth century along two distinct lines, namely: The Israel Baal-Shem school, and the Elijah Gaon school. Lemberg and Warsaw fairly illustrate the characteristics of the intentions of the Israel Baal-Shem school; and Wilna fairly illustrates the character of the intentions of the Elijah Gaon school.

The Wilnar Gaon school adopted the last sentence of the following Massoretic enactments as a basis to develop Judaism, namely: "These are the things, the fruits of which a man enjoys in this world, while the stock remains for him for the world to come, viz.: honoring father and mother, the practice of charity, timely attendance of the house of prayer morning and evening, hospitality to wayfarers, visiting the sick, dowering the bride, attending the dead to the grave, devotion in prayer, and making peace between a man and his fellow; but the study of the Torah is equal to them all." The adherers of this theory have been regarded as the most prominent denomination, named Orthodoxy.

The Israel Baal-Shem school admitted that the Massoretic enactment, "Upon three things the existence of humanity is based; upon the study of the Torah, upon prayers and upon the practice of charity," is very correct indeed; but, the adherers argued, since for the study of the Torah we must be spiritually endowed, we must also commence it from earliest youth, and for the practice of charity we must be financially well armoured, both of which are articles which we often, regretfully, lack, whereby the bringing them into effect becomes an impossibility; therefore the adherers adopted as a basis to develop Judaism the central object

of the three things upon which, according to that Massoretic enactment, the existence of humanity is based, namely: to spend our idle time in devotional prayers. Prayers are something that every European-born Jew can easily put into execution. The adherers of this theory still comprise the largest masses of Jews of the senior generation living throughout the entire world, and are named Ultra-Orthodoxy, or Chassidim.

The adherers of both categories, Orthodox and Ultra-Orthodox, assented to the rules which are becoming for the acquirement of knowledge of the Torah. These rules were laid down in the "Ethics of Our Fathers," and read as follows: "This is the way that is becoming for the study of the Torah: A morsel of bread with salt thou must eat, and water by measure thou must drink, thou must sleep upon the ground, and live a life of trouble the while thou toilest in the Torah. If thou doest thus, happy shalt thou be and it shall be well with thee." (Psal. CXXVIII. 2.)

Our fathers and grandfathers acted in conformity with these Ethical rules. Our parents did believe with perfect faith on the assurance of the Torah: "That not by bread (and modern literature) alone does mankind live, but by everything that proceedeth out of the mouth of the Lord mankind liveth." (Deut. VIII. 3.)

Our parents believed firmly in the words contained in the Psalms (CXLV. 16), which they repeated in their prayers three times daily: "Thou openst thine hand and satisfiest the desire of every living thing," including, of course, the desire of their fairly talented sons, independent of the situation whether they graduated from an intermediate school at their sixteenth year of age or at their nineteenth year of age, because the Omnipotent had the might and the power to provide every one of their sons with bread and butter—and a large factory even—regardless of the situation whether the son finished his public school education at his twelfth year of age, or at his fifteenth year of age, or whether he entered an intermediate school at his eighteenth year, or did not frequent an intermediate school at all.

THE EFFECT OF MODERN LITERATURE

The fastness of learning modern literature, the literature of other nations, at the expense of omitting our own ancient literature, proves irrefutably that the Almighty God of our parents became also our God, but with very limited and restricted power. Our parents believed firmly in Divine destination and providence, and their actions in providing Israel with a fine and noble generation were in accordance with their belief. Our parents followed the example of

the Patriarch Abraham by transmitting Jewish religion to us.

It is entirely different with us. We neglect and omit to transmit the religious faith of our parents to our children, Our Jewish masses have lost their faith in God. It is the hearty desire of our Jewish masses that their talented sons—the backbone of Judaism—shall finish public school at the age of twelve years, although neglecting on that account to acquire a knowledge of our precious Torah in the ancient original Hebrew, eventually in any other language, to graduate in intermediate school at the age of sixteen years, still neglecting to acquire a knowledge of our precious Torah, to say nothing of their ignorance concerning the grand lectures of our great Prophets. These talented sons become, indeed, lawyers at the age of twenty-two years, but with no substantial difference between Jew and Gentile.

If, on the other hand, our talented Jewish boys would finish public school at the age of fifteen years, and acquire up to then the knowledge of our Torah in Hebrew, eventually in any other language, enter an intermediate school at the age of fifteen, and graduate at the age of nineteen; this procedure would, according to the parents' conception—God forbid!—be disastrous for their future course as lawyers or doctors.

Latin and Greek, early commenced and early finished, have the might and the power to provide our sons with a splendid future, but the almighty and faithful God of our ancestors has not the might and the power to provide our sons with a future just as splendid, if commenced and finished three years later. The conclusion is: Three generations succeeding one another, acknowledge in principle the same Deity, but with different Divine attributes, namely: Our parents' God, attributed with unlimited power; our own God, attributed with very limited and restrained power; our children's God, an abstract definition, not contained in their amusement programme.

THE EFFECT OF PROGRESS

Progress, that is the favourite expression of our time; it is the magical word that charms the junior as well as the senior generation; it is the genius of the twentieth century, the guardian angel of the large city-dwellers and the main supporting pillar of Reform Judaism. But it is also a dangerous weapon, in face of which the religious fortresses fall, and causes even the disappearance of genuine civilization. We have only to draw a parallel between the conservative human-material of the Province, and the progressive human-material of the large

cities, and we will soon find out the difference in the results.

We have in the City of Toronto ninety-eight public schools with a teacher-staff of two thousand, but none of them (except one-half of one per cent. that recently entered) is the product of a large city. Cities do not produce such material. Practically all of them have been brought up in a town, in a village or on a farm.

Our public-school inspectors are also a provincial product.

Precisely the same is it in regard to the professorial staff of our numerous collegiate institutes and of the University. These authorities in every domain of science as well as the highly esteemed judges have also been brought up (until their tenth year at least) in a provincial town or village. All the above-mentioned ranks are the supply wherewith the provincial conservatism furnishes the city.

On the other hand, the human material wherewith the constantly progressing city furnishes and supplies itself consists of sales-people, shop-workers and boot-leggers, plus the human material for hospitals and consumptive institutions, and a surplus of human material for the jails, prisons and penitentiaries.

The cause of this astonishing contrast is the result of the effect of progress. Wherever we go, and wherever we turn, we have the pleas-

ure of meeting with the progress of the twentieth century: In the Jewish theatre by the genial actors in deriding Jewish manners; by dancing actresses, dressed in dresses that are rather undress; in the movies by the fast-flying pictures of love affairs; on the meadows in the fast-flying balls, and on the streets by the marching processions, and by the whirlwind-going automobiles, whose passengers (a half of them scholars) are on a country tour to admire the progress of nature on the fields and meadows instead of learning the "Mene, Tekel, Upharsin" of our history which forms a large and prominent part of universal history.

We can acquire knowledge by learning and by studying, but to acquire understanding we need idle time for meditation, and the city scholar, knowing of so many mentioned and unmentioned amusements, has no time for leisure to meditate after school hours with school subjects.

The logical consequences hereof are that the learning of our city scholars in the twentieth century, the century of progress, is, by all means, only mechanical, their study merely automatic, and their understanding is, compared with the understanding of a European student, generally speaking, only superficial.

THE LANGUAGE CREATES AND MAINTAINS THE NATION

It is as little possible to impart to our children the Hebrew language as it is possible for us to impart to our children the Jewish orthodox religion; then of necessity it follows that with the cessation of the Jewish language, the language of the minority, the Jewish nation is absorbed by the majority and ceases to exist.

In those countries where the Jewish population speaks Jewish also, the children are sent to learn Hebrew too, but in those countries where the Jewish language is not spoken any more, there exists no Hebrew either. In Denmark there exist neither Jewish nor Hebrew; in Italy there exist neither Jewish nor Hebrew; in France there exist neither Jewish nor Hebrew. In Germany, the cradle of Reform Judaism, there exist neither Jewish nor Hebrew, but a generation of "Mosaic persuasion" (ein Deutscher von Mosaischen Glauben), of whom about one-half of the still unmarried intermarry. All these facts prove clearly that with the cessation of the Jewish language, the language of the minority, the Jewish people is absorbed by the majority.

If, for instance, the three and a half millions of Frenchmen who live in the Province of Quebec should, let us imagine, some day cease to speak French, then they would, for a surety,

be no more Frenchmen, but, since they live under the British sovereignty and since they would certainly not remain speechless, they would no doubt become Englishmen.

The French population of the Province of Quebec in the Dominion of Canada insist therefore with the greatest tenacity that the elementary education, taught in their public schools, shall be given to their children in the French mother-tongue; because they do know perfectly well that the language creates and maintains the nation. The separate language is the only preventive measure for a scattered nation, a nation that has lost its territory, from complete absorption.

HEBREW AS A SPOKEN LANGUAGE IS AN IMPOSSIBILITY

Our spiritual leaders adopted recently the Hebrew language, the language which our master Moses and our great Prophets spoke, as the language for instruction for the children of Israel in the City of Toronto. Our spiritual and financial leaders have, of course, the good wish and will, but not the sufficient observation to know that the fulfillment of this wish and will can, even under the greatest financial sacrifices, never be attained on this continent. The reasons are: Our great Prophets spoke Hebrew indeed:

(1) Because Hebrew was their mother-tongue, their first language in life, and not English.

(2) The Hebrew language was the only language then constantly heard. The only suitable place to learn a language is that country where the language is constantly spoken. Germany is the only suitable place to learn German, France is the only suitable place to learn French, and Palestine was then, and may be even now (under the sovereignty of Great Britain), the only suitable place to learn Hebrew.

(3) Hebrew, Arabic, Aramaic, Latin, Roumanian, German, Jewish, Polish and Russian are phonetic languages; they are written and pronounced according to the sound of the syllables and letters; every letter is sonorous, consequently easy to learn. English, on the contrary, is not a phonetic language, not written and pronounced according to the sound of the syllables and letters, not every one letter is sonorous, consequently difficult to learn, and not in harmony with phonetic languages.

(4) The alphabet of the phonetic languages consists of twenty-six letters with twenty-six different pronunciations; the English alphabet consists also of twenty-six letters which contain only twenty-four different pronunciations. It is easy to make long trousers two inches shorter but it is difficult to make short trousers two inches longer.

Let us not deceive ourselves. It is an irrefutable fact that there are not five persons out of a hundred, who speak the English language as the first language in their life, who are able to speak, besides English, another language. No intelligent person will ever be inclined to reckon three hundred partly crippled words as a language. In Poland and Littonia the young generation does not speak Hebrew, although the Polish and Littonian languages are phonetic ones. How much less is there a possibility for Hebrew on this continent, where the language is not phonetic?

The banishment of the Jewish language, indispensable for the maintenance of that minority, and the impossibility of imparting to the house of Israel, namely, to our wives, mothers, daughters and school-girls (as the future wives and mothers) the much-desired Hebrew language, creates no doubt, a territory where the English language alone remains the sole ruler, and the Jewish minority becomes gradually absorbed by the English majority.

THE STORY OF CHANUKAH
(Feast of Dedication)

Two thousand and seventy-five years ago our people lived in their own province, Judaea, under Grecian sovereignty. And just as we speak now the British language, our people spoke then the Grecian language; and just as we learn now British literature, so did our ancestors then learn Hellenic literature; and just as our masses now appropriate and absorb British culture and British manners, so did our people then appropriate and absorb Hellenic culture and Hellenic manners.

We possessed then, as well as now, all the principal subjects for the complete assimilation and the disappearance of our nation. The natural consequences followed.

Irreligious popular speakers appeared among Israel and asserted, that, for the little bit of Judaism they still adhered to, as Sabbath and the circumcision, it did not pay to suffer from anti-Semitism and other evils, and advised them to do away with the bit of Judaism still left and become Greeks.

Our people found their advice logical, whereupon they sent a delegation to the king, Antio-

chus Epiphanes, with a resolution passed by the majority of the members attending that important meeting, to issue licenses so they might become Greeks.

The Macedonian king issued the license with the greatest pleasure, whereupon our people erected in Jerusalem several gaming-houses, such as Y.M.G.A., Young Men's Gaming Association, in accord with the Grecian style. Six years later, after Antiochus won a great victory over the Egyptians, he returned via Jerusalem, entered insolently our sanctuary, robbed it of all its golden vessels and slaughtered many of our people.

Two years later Antiochus sent an army against Jerusalem which robbed the city, fortified David's citadel and made it their garrison. At that time Antiochus issued a strict decree that all religious Jews forsake their own laws and adopt the Gentile laws, burn all our law books, profane the Sabbaths and the feasts, erect a Zeus statue in our sanctuary and sacrifice pigs on his altar.

Mattathias Hasmoneas, son of the High Priest Johanan, who lived with his five sons in the mountain town "Modin," an ardent adherent of the laws and ordinances of our fathers, slew a Jewish assimilant, who sacrificed on the idol's altar there, together with the King's officer from the citadel, pulled down the

altar and called aloud on the religious town-dwellers to leave the town where the tyranny had become intolerable.

Judas Hasmoneas, called in Greek "Maccabaeus" (the hammer), a native of the mountains of Judaea, who knew perfectly well all the mountain passes and ravines, decided either to live faithfully or to die faithfully.

The Hasmonean family and many other religious people left their towns to hide in the mountains, and to conduct from there a guerilla warfare.

The town Mizpah (מצפה) was made headquarters for the Maccabaean army.

General Apollonius, with his great host consisting of Gentiles and Samaritans, was defeated and his sword taken. The Field Marshal Seron, with his mighty Syrian army, was also defeated by our ancestors, the Maccabaeans. Two years later Field Marshall Lysias came against Judaea with 40,000 infantry and 7,000 cavalry, including three generals, Ptolomaeus, Nikanor and Gorgias. General Gorgias selected 5,000 infantry and 1,000 cavalry, and led by soldiers of the citadel's garrison, marched at night secretly to surprise and attack the lion in his den.

Finding the Maccabaean camp vacant—they fled before him into the mountains—he followed them deeper into the mountain rav-

ines. But Judas, who knew far better the mountain ravines and passes than Gorgias' leaders, saw in Gorgias' movements the suitable time to attack the main army of his enemies at daybreak. He concentrated his army and ordered to proclaim:

Those who had built a new house and not dedicated it, shall return; who planted a vineyard and had not redeemed it, shall return; who betrothed a wife and did not marry her, shall return; and who is fearful and faint-hearted, shall also return.

Thus an army of only 3,000 remained with our hero, Judas.

The main army under Lysias, behind the selected vanguard under Gorgias, lying scattered in reckless sleep, were attacked by the Maccabaeans, losing 3,000 men, and fled to save their lives.

The Maccabaeans, equipped with the armour of the fallen Greeks, burnt part of their camp and awaited Gorgias.

As soon as Gorgias saw from a mountain top the burning camp and Maccabaeans equipped with the Greek armour, he fled.

One year later Lysias came again to exterminate our ancestors together with their religion, with an army consisting of 60,000 infantry and 5,000 cavalry. The brave Maccabaean army counted only 10,000, but encouraged by the

preceding victories, attacked the adversary's army, whereby the enemy lost 5,000 men and fled.

Judas and his victorius army returned to Jerusalem, pulled down the Zeus statue and the profaned altar, chose blameless priests to restore and to clean all the Temple's vessels. On the twenty-fifth day of the month Kislev, on the day when the Gentiles had profaned the altar, it was dedicated afresh, with songs, harps, lutes and cymbals. The dedication was repeated for eight days.

The word "Chanukah" means renewing or dedicating; divided in two words it means (חנוכה):

They rested (חנו)
on the 25th (כ"ה).

RETROSPECTION

In A.M. 3612 Antiochus Epiphanes set to sale the high-priesthood. Because Onias, the high-priest, refused to comply with some heathen abominations, he turned him out of his office, and sold it to Jason, his more complaisant brother. Jason was among the petitioners who requested license to follow Hellenic styles. Promising unto the King by intercession three hundred and three-score talents of silver, and

of another revenue eighty talents for the granting of the high-priest eminency. Besides this, he promised to assign a hundred and fifty more, if he might have license to set up a place for exercise, and for the training up of youth in the fashions of the heathen. Both requests granted, Jason erected several, and ordered the chief young men under his subjection to exercise therein. Thereupon the priests had no courage to serve any more at the altar, but despising the Temple and neglecting the sacrifices, hastened into the gaming house below the citadel to participate in the racket-plays, discus and other kinds. Antiochus very soon became disgusted with Jason, quickly turned him out and sold the high-priesthood to Menelaus, another brother, for 650 talents.

In A.M. 3618 the Jews, falsely informed of his death, made public demonstrations of their joy, and Jason attempted to recover the high-priesthood. Provoked by this, and detesting their peculiar manner of worship, Antiochus, on his return from Egypt homeward, forced his way into Jerusalem, murdered 40,000 of the inhabitants, and sold as many more for slaves. Lead by the apostate and treacherous high-priest Menelaus, he robbed the Temple. He carried off 1,800 talents of sacred money, a great part of the furniture, and all the golden vessels with the intention to donate them to the Greek

god, Adonis. In A.M. 3620 Antiochus, mad with rage that the Romans had frustrated his designs upon Egypt, ordered his troops in their return through Judaea to pillage the cities, murder such as were able for war, and sell the women and children for slaves. Upon the Sabbath, when the Jews superstitiously declined to fight, his troops entered Jerusalem, killed multitudes in cold blood and carried off 10,000 prisoners. Not long after Antiochus dedicated the Temple itself to Zeus Olympius, a chief idol of the Greeks, and errected his stature upon the altar of burnt-offerings. Such Jews as refused to worship idols or eat swines' flesh were exposed to all the horrors of persecution, torture and death.

In A.M. 3622 (140 B.C.E.) Judas Maccabeus defeated Antiochus' army at Jerusalem, restored the worship of God in the Temple, and instituted the *Feast of Dedication.*

GREEKS RENEW ATTACK WITH OVERWHELMING FORCES

The Dedication of the Temple was indeed magnificently celebrated, but the hostilities did not cease. None of the belligerent powers surrendered, and none gave up their ideals. The decree to burn all religious books—a very radical medium to suppress the religion of "the people of the Book"—was not yet abolished, and the

Greek garrison was still there and molested often the faithful Judaeans. Antiochus, informed of the defeat of his army, and also that the Maccabaeans were equipped with the armour of the fallen Greeks, died for grief. His son, Antiochus Eupator, ascended the Syro-Grecian throne (3624).

In A. M. 3625 the field-marshall Lysias came again against Judaea with a larger army than the previous, consisting of one hundred thousand infantry, twenty thousand cavalry, thirty-two war-trained elephants, each elephant carrying a wooden tower, girt fast with devices, and thirty-two warriors, besides the Indian that ruled the beast. The Maccabaean army, consisting of ten thousand infantry, attacked the adversary's army on the open field and killed about six hundred, but gave way in the centre before the enemy's overwhelming forces, and retreated to both sides. Hence the Greeks marched up to Jerusalem and besieged the Temple.

At that time Lysias was informed that Philippus, another son of Antiochus, had returned from Persia with the army Antiochus Epiphanes had led there, and proclaimed himself as Regent. Thereupon Lysias left Jerusalem hastily and hurried back to Graecia, where he made the following remarkable proposition to the King and the Princes: "We decay daily, our victuals

are but small, the place we lay siege unto is very strong, and the affairs of the kingdom lie upon us. Therefore let us make peace with the Judaeans, and admit them to live after their laws, as they did before." The King and Princes accepted Lysias' proposition, and informed the heroic and faithful Hasmoneans of their significant decision.

THE HIGH PRIEST, ALKIMO, BETRAYS HIS PEOPLE AND HIS COUNTRY. JUDAS' VICTORY OVER THE GENERAL NIKANOR

In the year 3626 King Demetrius, the conqueror of Tripolis, conquered the city of Antioch; The King Antiochus Eupator and his field-marshall Lysias were captured and slain, and Palestine came under the Syrian mandate.

At that time many godless and apostate people from Israel, the most prominent among them being the ex-High-Priest Alkimo from the genus of Aaron, who shamefully apostatized at the time of religious prosecution, went forth to the King Demetrius and accused Judas and his adherents of high treason, saying:

"The Jews who call themselves 'the pious,' whose Prince Judas Maccabaeus is, stir always tumult and revolt. They have also robbed me of my parents' splendour, the High-Priest-eminency."

Thereupon King Demetrius sent against Jerusalem a large host under his confidant, General Bacchides, to install Alkimo as High-Priest and Governor of Jerusalem.

Alkimo captured and slew many of the pious Jews, sixty priests among them, but recognized, as soon as Bacchides left him, that he could not resist the growing might of the Maccabaeans. He went forth again to Demetrius and accused his people much harder than the previous time, whereupon Demetrius sent Prince Nikanor with a large host to Jerusalem.

The battle took place on the thirteenth of the month "Adar" at Cophar Shlome, the village of Solomon, with the final result that Nikanor's army lost five thousand men, Nikanor among them, and the remainder fled into the Citadel.

JUDAS MACCABAEUS ENTERS INTO AN ALLIANCE WITH THE MIGHTY ROMANS

In A.M. 3627 a Maccabaean delegation appeared before the Roman Senate and declared: "Judas Maccabaeus, his brothers and all the Jewish people have sent us unto you to enter into a defensive alliance with you; to take us under your protection, and that we may be registered as your confederates and friends."

The proposition pleased the Roman Senate well, and was accepted without hesitation. The covenant between the Romans and the

Hasmoneans, on brass-plates engraved and a duplicate sent to Jerusalem for a memorial, read as follows:

LUCIUS, CONSUL OF THE ROMANS

"Good success be to the Romans, and to the people of the Jews, by sea and by land for ever; the sword and enemy be far from them. If there come first any war upon the Romans or any of their confederates throughout all their dominion, or in the same manner, if war come first upon the nation of the Jews, the confederates shall aid each other according to need's demand, faithfully and without deceit and retreat. Herewith is the alliance between the Romans and the Jews contracted.

"And as touching the evils that Demetrius doeth to the Jews, we have written unto him, saying: 'Wherefore hast thou made thy yoke heavy upon our friends and confederates, the Jews? If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land.' "

JUDAS MACCABAEUS FALLS IN AN ENCOUNTER WITH THE SYRIANS. HIS BROTHER JONATHAN SUCCEEDS HIM.

In the meantime Demetrius, informed by Alkimo about Nikanor's defeat, sent again his best army, consisting of twenty thousand marks-

men and two thousand horsemen, under Bacchides and Alkimo, against the Maccabaeans. At Galgala the battle developed, and Judas, who encamped there with three thousand men, was left, when the battle began, with only eight hundred men. Attacked on both wings, the Maccabees resisted the whole day; but towards night the famous hero, Judas Maccabaeus Hasmoneas, fell on the battle-field, and the remainder fled. The partisans of the glorious hero chose Jonathan, his brother, as Prince and field-marshal to defend them against Bacchides.

In A.M. 3628 Alkimo died and peace was restored. At that time, compelled by the great losses which Jonathan and his brother Simon—later King of Judaea with own coinage—inflicted upon the adversary by burning down even their armouries, General Bacchides willingly granted the peace the Hasmoneans asked for.

THE BEGINNING OF THE HASMONEAN KINGDOM.

In A.M. 3635 King Alexander, a legal pretender of the Greek throne, conquered the city Ptolomais and prepared war against Demetrius of Tripolis. Both opponents sued now for the friendship and the alliance of the heroic and glorious Hasmoneans by offering them

many releases, exemptions and presents. The letter from King Alexander follows: "King Alexander to his brother Jonathan sendeth greeting. We have heard of thee, that thou art a man of great power, and meet to be our friend. Wherefore now this day we ordain thee to be the high-priest of thy nation, and to be called the King's friend (therewithal he sent him a purple robe and a crown of gold); and require thee to take our part, and keep friendship with us."

When Demetrius heard thereof, he was very sorry, and said: "What have we done that Alexander hath prevented us in making amity with the Jews to strengthen himself? I also will write unto them words of encouragement, and promise them dignities and gifts, that I may have their aid." He sent unto them therefore to this effect: "King Demetrius unto the people of the Jews sendeth greeting. Whereas ye have kept covenant with us, and continued in our friendship, not joining yourselves with our enemies, we have heard thereof and are glad. Wherefore now continue ye still to be faithful unto us, and we will recompense you for the things you do in our behalf, and will grant you many immunities, and give you rewards.

"I do free you now, and for your sake I release all the Jews from tributes, from the

customs of salt, from the crown taxes, from that which appertaineth unto me to receive for the third part of the seed, and the half of the fruit of the trees, I release it from this day forth, so that they shall not be taken off the land of Judaea, nor of the three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore.

"Let Jerusalem also be holy and free, with the border thereof both from tenths and tributes. As for the fortress which is at Jerusalem, I yield up my authority over it, and give it to the high priest, that he may set in it such men as he shall choose to keep it.

"Moreover I freely set at liberty every one of the Jews that were carried captives out of the land of Judaea into any part of my kingdom, and I will that all my officers remit the tribute even of their cattle.

"Furthermore I will that all the feasts, sabbaths, new moons, the three days before the feast and the three days after the feast shall be all days of immunity and freedom for all the Jews in my realm. Also, no man shall have authority to meddle with them, or to molest any of them in any matter.

"I will further, that there be enrolled among the king's forces about thirty thousand men of the Jews, unto whom shall pay be given, as belongeth to all the king's forces. Some of

them shall be placed in the king's strongholds of whom also some shall be set over the affairs of the kingdom, which are of trust; and I will, that their overseers and governors be of themselves, and that they live after their own laws, even as the king hath commanded in the land of Judaea.

"And concerning the three governments that are added to Judaea from the country of Samaria, let them be joined with Judaea, that they may be reckoned to be under one, nor bound to obey other authority than the high priests.

"As for Ptolemais and the land pertaining thereto, I give it as a free gift to the sanctuary at Jerusalem for the necessary expenses of the sanctuary. Moreover I give every year fifteen thousand shekels of silver out of the king's accounts from the places appertaining. All the overplus, which the officers paid not in as in former time, from henceforth shall be given toward the works of the Temple, and besides this, the five thousand shekels of silver which they took from the use of the Temple out of the accounts, year by year, even those things shall be released, because they appertain to the priests that minister.

"And whosoever they be that flee unto the Temple at Jerusalem, or be within the liberties thereof, being indebted unto the king, or for any other matter, let them be at liberty,

and all that they have in my realm. For the building also and repairing of the works of the Sanctuary, expenses shall be given of the king's accounts.

"Yea, and for the building of the walls of Jerusalem, and the fortifying thereof round about, expenses shall be given out of the king's accounts, as also for the building of the walls in Judaea."

Jonathan accepted everything and promised nothing. The garrison evacuated the Citadel and transmitted it to Jonathan as soon as they have seen the letter from the King Demetrius. Jonathan did not trust Demetrius. The Judaeans heard these words which Demetrius promised, but they gave no credit unto them. With Alexander they were well pleased,because he was the first that entreated of true peace with them.

Jonathan entered therefore a defensive and offensive alliance with the King Alexander. Herewith commences the Regency of the Hasmonians which lasted a hundred and ninety-three years.

The

Origin of Christianity

Historical Facts from Reliable Hebrew and Christian Sources

By

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PREFACE

"The Ebionites, a heretical sect of the first age of the Church, rejected Paul's teachings and received nothing of the Old Testament but the Pentateuch. Their chief error was Judaizing the Christian system."—Rev. John Brown ("Geography and History of Nations)."

That error must not be repeated again. The Christian system is based on a very clear conception which can be comprehended thus: Jesus came to his own people and they received him not. Peter, the chairman of the Ebionites, endeavoured to Judaize the Christian system by advising Christians to adhere to the Mosaic code of laws and of course failed. So Paul turned his attention to the Gentiles, and by abolishing the Mosaic code of laws succeeded splendidly.

It is merely deplorable that the actions of some Christian countries towards their Jewish population induce us to imagine that Christianity is something perhaps a little different even from the so-called religion of Christ which Paul formulated.

The tendency of the following pages, however, is by no means an attempt to Judaize the Christian system, but solely to substantiate the

Jews' innocence of the Saviour's crucifixion. Twelve irrefragable testimonies are adduced to that effect. The first evidence is quoted here:

> "To mark the long-promised Messiah actually come, the sceptre departed from the Jews. When he died, in the 36th year of his age, they seem to have had no power of life and death in their hands. We find not the least vestige of power among them independent of the Romans."—Rev. John Brown, Professor of Divinity to the Associate Synod ("Geography and History of Nations," page 56).

The above statement alone proves beyond dispute that the ancient Judaeans could absolutely not have participated in that erroneous condemnation for want of civil jurisdiction to condemn anybody at all.

The following contribution is sent forth with the purpose of the Master, not to destroy but to fulfill.

DAVID MORGENTHAU.

BOOK III

CHRISTIANITY

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MESSIANIC EXPECTATIONS AND ORIGIN OF CHRISTIANITY, 27-37 C.E.

THE MESSIANIC HOPE

While Judaea was still trembling in fear of some new act of violence on the part of the governor, Pontius Pilate, which would afflict the country with disturbances and troubles, a strange event occurred. At first but little heeded, it soon acquired, through the singularity of its origin and many favourably attendant circumstances, a considerable degree of notoriety. The time had come when the fundamental truths of Judaism were to burst their shackles and go freely forth among all the people of the earth. Israel was now to commence in earnest his sacred mission; he was to become the teacher of the nations. The ancient teaching about God and religious morality was to be introduced by him unto a godless and immoral world. Judaism, however, could gain admission into the hearts of the heathens only by taking another name and assuming new forms, for with its old designation and distinctive features it was not generally popular.

Christianity owed its origin to an overpowering, mysterious feeling which reigned among the better classes of the Judaean nation, and which became daily stronger as their political position became more and more intolerable. The ever-recurring evils brought on them by the rapacity of their Roman rulers, the shamelessness of the Herodian princes, the cowardice and servility of the Judaean aristocracy, the debasement of the high priests and their families and the dissensions of rival parties had raised the longing for the deliverer announced in the prophetical writings—the Messiah—to so great a pitch that any highly-gifted individual, possessed of outward charm or imbued with moral and religious grace, would readily have found disciples and believers in his Messianic mission.

The ardent longing for the Messiah, and the belief in his advent, swayed all classes of the Judaean nation, excepting the aristocracy and those who clung to Rome. These were satisfied with the present, and anticipated harm from any change. During the short space of thirty years a great number of enthusiastic mystics appeared, who, without any intention to deceive and bent upon removing the load of care and sorrow that weighed so heavily upon the people, assumed the character of prophet or Messiah, and found disciples who followed their

banner faithfully unto death. The nation was also split into many parties, each entertaining a different idea of the future saviour, and rendering it therefore impossible that any one aspirant should receive general recognition as the Messiah. The republican zealots, the disciples of Judas of Galilee, pictured the Messiah as delivering Israel from his enemies by the breath of his mouth, destroying the Roman empire and restoring the golden era of David's kingdom. The school of Shammai added to this representation of the Messiah the attributes of ardent religious zeal and perfect moral purity. The followers of Hillel, less swayed by fanaticism or political views, expected a prince of peace, who would bring tranquillity to the country itself and introduce harmony into its relations with the neighbouring states.

THE SECTS: PHARISEES, SADDUCEES AND ESSENES

The change in the current of life, caused by political events, showed itself even more in the sphere of religion than in the literature and habits of the people in general. The victory over the Syrians, the expulsion of the Hellenists, the humiliation of the Samaritans, culminating in the destruction of the temple of Geritzim,

were so many triumphs of Judaism over its enemies and were sanctioned as such by the champions of the religious party. Religion was still the great underlying impulse in all movements and showed its strength even in the abuse to which it gave rise when it forced Judaism upon the heathens.

PHARISEES.—There arose a division among the pious, and a national party separated itself from the Essenes, which did not avoid public life, but, according to its strength and ability, took an active part in public affairs. The members of this numerous sect began at this time to bear the name of Pharisees (Perushim). But this sect, the very centre, as it were, of the nation, having above all things at heart the preservation of Judaism in the exact form in which it had been handed down, insisted upon all political undertakings, all public transactions, every national act being tried by the standard of religion. To these demands, however, those who stood at the head of military or diplomatic affairs, and who saw how difficult it was always to deal with political matters according to the strict claims of their faith, would not or could not reconcile themselves. Thus another party was formed—that of the Sadducees (Zadukim)—the members of which, without forsaking the religion, yet made the interests of the nation their chief care and object.

The Pharisees (Perushim) can only be called a party figuratively and by way of distinction from the other two, for the mass of the nation was inclined to Pharisaism, and it was only in the national leaders that its peculiarities became marked.

The Pharisees received their name from the fact of their *explaining* the Scriptures in a peculiar manner, and from deriving new laws from this new interpretation. As expounders of the law the Pharisees formed the learned body of the nation. Their opinions were framed, their actions governed by one cardinal principle —the necessity of preserving Judaism. To their opponents, the Sadducees, who argued that, unless other measures were used for political purposes, weighty national interests would be often wrecked by religious scruples, the Pharisees replied that the fate of the state, like that of the individual, depended not upon man but upon God. It was not human strength, nor human wisdom, nor the warrior's prowess that could determine the weal or the woe of the Judaean people, but Divine Providence alone. Everything happened according to the eternal decrees of the Divine will.

The Sadducees.—The party of the Sadducees pursued a national-political policy. It was composed of the Judaean aristocracy, the brave soldiers, the generals and the statemen who had

acquired wealth and authority at home, or who had returned from foreign embassies, all having gained, from closer intercourse with the outer world and other lands, freer thought and more worldly views. They formed the kernel of the Hasmonaean following, which in peace or war faithfully served their leaders. This sect doubtless included also some Hellenists, who, shrinking from the desertion of their faith, had returned to Judaism.

The Sadducees probably derived their name from one of their leaders, Zadok. The national interests of the Judaean community were placed by the Sadducees above the law. Burning patriotism was their ruling sentiment, and piety occupied but the second place in their hearts. As experienced men of the world, they felt that the independence of the state could not be upheld by the strictest observance of the laws of religion alone, nor by mere reliance upon Divine protection. They proceeded from this fundamental principle: man must exert his bodily strength and his spiritual powers; he must not allow himself to be kept back by religious scruples from forming political alliances or from taking part in wars, although by so doing he must inevitably infringe some of the injunctions of religion. According to the Sadducaean views, it was for that purpose that God bestowed free will upon man so that he himself

should work out his own well-being; he is master of his fate, and human concerns are not at all swayed by divine interposition. Reward and punishment are the natural consequences of our actions, and are therefore quite independent of resurrection. Without exactly denying the immortality of the soul, the Sadducees completely repudiated the idea of judgment *after* death.

THE ESSENES

At that period the religious sentiment was so active that it gave birth to a religious order which far surpassed the Pharisees and painful scrupulousness, and which became the basis of a movement that, mixing with new elements, produced a revolution in the history of the world. This order which, from a small and apparently insignificant origin, grew into a mighty power, destined to exert an irresistible influence, was that of the Essenes.

The origin of this remarkable Essene order, which called forth the admiration even of the Greeks and the Romans, can be dated from the period of great religious enthusiasm excited by the tyranny and persecutions of the Syrians. The Essenes had never formed a political party, but, on the contrary, avoided the glare and

tumult of public life. They did not place themselves in harsh antagonism to the Pharisees, but rather assumed the position of a higher grade of Pharisaism, to which party they originally belonged. They lived in all respects like the Nazarites, whose ideal it was to attain the highest sanctity of priestly consecration. It was their constant endeavour, not only to observe all the outward Levitical laws, but to attain through them to inward sanctity and consecration, to deaden their passions and to lead a holy life. The Levitical laws of cleanliness had, through custom and tradition, developed to such a pitch that their austere observers must have been in constant danger of being defiled by contact with persons and objects; and bathing and sacrifices were prescribed through which they might recover a state of purity. A lifelong Nazarite, or what is the same thing, an Essene, was consequently obliged to avoid any intercourse with those who were less strict than himself lest he should be contaminated by their proximity. Such considerations compelled him to frequent the society of, and to unite himself with, those only who shared his views. To keep their purity unspotted, the Essenes were thus induced to form themselves into a separate order, the first rule of which commanded implicit obedience to the laws of scrupulous cleanliness. It was almost

impossible for Essenes to mix with women as by the slightest contact with them they risked coming under the Levitical condemnation of uncleanliness, and, led from one deduction to another, they began to avoid, if not to despise, the married state. How was it possible for the Essenes to maintain their excessive rigidity, especially in those warlike times? Not only the pagan enemy, but even the Judaean warriors returning from the battlefield, defiled by the touch of a corpse, might bring all their precautions to naught. These fears may have induced the Essenes to seek seclusion in some retired place, where they could remain unvexed by the sounds of war and undisturbed in their mode of life by any of its necessary incidents. They chose for their residence the desert to the west of the Dead Sea, and settled in the oasis of Engadi. The fruit of palm trees, which abound in this district, partly furnished their simple fare.

Thus it was that celibacy and repasts held in common came to be considered as the general and the most important characteristics of the Essenes. This mode of living led the Essenes to divest themselves of all their private possessions. To a member of their sect private property could be of no use; each one placed his fortune in the common treasury, out of which the wants of the various members of the order

were supplied. Hence the proverb: "A Chassid (a saint) says, „שלי שלך, ושלך שלך — חסיד". "Mine and thine belong to thee" (not to me). There were consequently neither rich nor poor among them, and this lack of all concern about material matters naturally led them to abstract their attention from everything mundane and to concentrate it upon religious matters. They thus avoided more and more all that pertained merely to the world, and followed with the enthusiasm of recluses a visionary, ideal tendency. The Essenes were distinguished also by other peculiarities. They were always clothed in white linen. Each of them carried a small shovel with which, like the Israelites during their wanderings in the desert, they would cover their excrements with earth and thus hide impurity from sight. They also wore a sort of apron or handkerchief (knaphaim), with which to dry themselves after their frequent ablutions. In order to remove even unperceived impurities they, like the priests before officiating in the temple, bathed every morning in fresh spring water, and from these daily baths they were called "Morning Baptists" טובל שחרית (Toble Shacharith).

The name Essene appears likewise to have been derived from this peculiarity, as in the Chaldaic language it means a bather. The distinguishing traits of the Essenes, however, were

their frequent prayers, their aversion to taking an oath, and their devoted pursuit of a kind of mystic doctrine.

MYSTICISM OF THE ESSENES

It was not, perhaps, at first the object of the Essenes to become absorbed in mystic lore; but their asceticism, their intensely quiet life, which gave them so much opportunity for meditation, their freedom from family cares, and, lastly, their religious visionariness, made them seek for other truths in Judaism than appear to less subtle minds. The name of God was to them a subject of deep contemplation, justified in some degree by the dread which existed among the Judaeans of pronouncing the name of the Almighty, formed of the four letters, "J h w h." If the name of God be thus holy, surely something mysterious must belong to the letters themselves. Thus reasoned the Essenes, whose seclusion from the world gave them abundant leisure to ponder over this sacred enigma. So holy was the name of God in their estimation that they refused to take any oath which called for its use, and their statements were attested by a simple "yes" or "no." In close connection with the mystery attaching to the name of God was that which they applied to the names of angels. The Essenes faithfully handed down

in their theosophic system the names, as well as the importance and the position of the various angels. When they endeavoured to explain the meaning of the Holy Writ by their fantastic and newly discovered ideas, what fresh phases must have presented themselves to their distorted vision! Every word, every expression must have revealed a hitherto unsuspected meaning. The most difficult questions as to the being of God and His relations to the heavenly powers and the lower creatures were explained. Through their indifference to all that concerned the state, as well as the affairs of daily life, they gradually led Judaism (dependent as it was on the establishment of national prosperity) into the darkness and exaggerations of mysticism.

The final aim of the Essenes was, without doubt, the attainment to prophetic ectasy so that they might become worthy of the Divine Spirit (Ruach ha-Kodesh). The Essenes believed that through an ascetic life they might re-awaken the long-silent echo of the heavenly voice, and this end gained, prophecy would be renewed, men and youths would again behold divine visions, once more see the uplifting of the veil which hides the future, and the great Messianic kingdom would be revealed. The kingdom of Heaven (Malchuth Shomaim) would commence, and all the pain and trouble of the times would, at one stroke, be at an end.

EVIL SPIRITS

The Essenes were considered not only holy men (on account of their peculiar mode of life and visionary views), but they were also admired as workers of miracles. People hung upon their words and hoped for the removal of impending evils through their means. Some of the Essenes bore the reputation of being able to reveal the future and to interpret dreams; they were reverenced yet more by the ignorant on account of their miraculous cures of so-called "possessed" persons. The intercourse of the Judaeans with the Persians had brought with it, together with the belief in the existence of angels, a superstitious belief in malicious demons (Shedim, Mazikin). Imbeciles were thought to be possessed by evil demons, who could only be exorcised by a magic formula; and all extraordinary illnesses were attributed to such demons, for which the advice of the wonder-worker, and not that of the doctor, was sought. The Essenes occupied themselves with cures, exorcisms, etc., and sought their remedies in a book, ספר רפואות (Sefer Refuoth), which was attributed to King Solomon, whom the nation considered as the master of evil spirits. Their curative remedies consisted partly in softly-spoken incantations and verses, לחשה (Lechis-

hah), and partly in use of certain roots and stones supposed to possess magic power. Thus the Essenes united the highest and the lowest aims—the endeavour to lead a pious life and the most vulgar superstitions. Their exaggerated asceticism and fear of contact with others of a different mode of life caused a morbidly unhealthy development among them.

THE ESSENES AND THE MESSIAH

It was the sect of Essenes that pictured the Messiah and the Messianic time in the most idealistic manner. The great object of their asceticism was to advance the Kingdom of Heaven (Malchuth Shomayim); and the coming Era, עולם הבא (Olom ha-Bo). Their adherence would be granted alone to him who led a pure and spotless life, who renounced the world and its vanities, and gave proofs that the Holy Spirit, רוח הקודש (Ruach ha-Kodesh), dwelt within him. He must also have power over demons, reject Mammon and inaugurate a system of community of goods, in which poverty and self-renunciation would be the ornaments of mankind.

It was from the Essenes that the first time the cry went forth, "The Messiah is coming! The Kingdom of Heaven is near!" He who first

raised his voice in the desert little thought it would re-echo far away over land and sea, and that it would be answered by the nations of the earth flocking together round the banner of a Messiah. In announcing the Kingdom of Heaven, he only meant to invite the sinners among the Judaean people to penitence and reformation. The Essene who sent forth this call to the Israelites was John the Baptist, יוחנן המטבל (his name doubtless meaning the Essene, he who daily bathed and cleansed both body and soul in spring water).

JOHN THE BAPTIST

But few accounts have reached us of John the Baptist. He led the same life as the Essenes, fed upon locusts and wild honey, and wore the garb of the prophets of old, a cloak of camel-hair fastened by a leather girdle. John appears to have fully entertained the belief that if only the whole Judaean nation would bathe in the river Jordan, acknowledge their sins and adopt the strict rules of the Essenes, the promised Messianic time could be no longer deferred. He therefore called upon the people to come and receive baptism in the Jordan, to confess and renounce their sins, and thus prepare for the advent of the Kingdom of Heaven.

John dwelt with other Essenes in the desert, in the vicinity of the Dead Sea, presumably to

be ever at hand to teach the repentant sinner the deep moral signification of baptism. Bound up with that rite was doubtless the adoption of the rule of life of the Essenes. There were certainly many, imbued with an enthusiastic spirit and saddened by the evils and the distress they witnessed, who eagerly responded to the cry of the Essene Baptist. Who would not gladly, were it only in his power to do so, further the great work of the Redemption, and help to advance the Kingdom of Heaven? Did the baptized persons return improved by their immersion in the waters of the Jordan? History tells us not; but our knowledge of the state of Judaea at that time can easily supply us with an answer to this question. The Judaean people did not as a whole, especially among the middle-class citizens, require this violent shock as a means of improvement; they were neither vicious nor depraved, and their form of public religious worship was sufficient to keep them in the right paths. Herod Antipas, governor of the province in which the Baptist dwelt, was suspicious of a man who drew such throngs around him, whose burning words moved the hearts of his hearers in their very depths, and could carry away the multitude to the performance of any enterprise he chose to undertake. Herod gave his soldiers orders to seize and imprison the Baptist.

CONDITIONS IN GALILEE

After the imprisonment of the Baptist, his work was carried on by some of his disciples, among whom no one exerted so powerful an influence as Jesus of Galilee.

Jesus (short for Joshua), born in Nazareth, a small town in Lower Galilee, to the south of Sepphoris, was the eldest son of an otherwise unknown carpenter, Joseph, and his wife Miriam or Mary, who bore him four more sons, Jacob, Jose, Judah and Simon, and several daughters. Whether Joseph or Mary, the father and mother of Jesus, belonged to the family of David cannot be proved. The measure of his mental culture can only be surmised from that existing in his native province. Galilee, at a distance from the capital and the Temple, was far behind Judaea in mental attainments and knowledge of the law. The lively interchange of religious thought, and the discussions upon the Torah, which made its writings and teachings the common property of all who sought the Temple, were naturally wanting in Galilee. The country, which at a later period, after the destruction of the Temple, contained several great schools, was at that time very poor in seats of learning. But, on the other hand, morality was stricter in Galilee, and the observance

of laws and customs more rigidly enforced. The slightest infringement was not allowed, and what the Judaeans permitted themselves, the Galilaeans would by no means consent to. They were also looked upon as fanatical dogmatists.

Through their vicinity to the heathen Syrians, the Galilaeans had adopted many superstitions, and, owing to their ignorance of the nature of disease, the sick were often thought to be possessed by demons, and various forms of illness were ascribed to the influence of evil spirits. The language of the Galilaeans had also become corrupted by their Syrian neighbours, and was marred by the introduction of Aramaic forms and words. The Galilaeans could not pronounce Hebrew with purity. They exchanged, and sometimes omitted the guttural sounds, and thus often incurred the ridicule of the Judaeans, who thought a great deal of correct articulation. The first word he spoke revealed the Galilaean, and, as his language provoked laughter, he was not often allowed to lead in the recital of the prayers. The birthplace of Jesus, Nazareth, offered no particular attraction; it was a small mountain town, not more fertile than the other parts in Galilee, and bearing no comparison to the richly-watered Shechem.

On account of his Galilaean origin, Jesus could not have stood high in that knowledge of the Torah which, through the schools of Shammai and Hillel, had become prevalent in Judaea. His small stock of learning and his corrupt half-Aramaic language pointed unmistakably to his birthplace in Galilee. His deficiency in knowledge, however, was fully compensated for by his intensely sympathetic character. High-minded earnestness and spotless moral purity were his undeniable attributes; they stand out in all the authentic accounts of his life that have reached us, and appear even in those garbled teachings which his followers placed in his mouth. The gentle disposition and the humility of Jesus remind one of Hillel, whom he seems indeed to have taken as his particular model, and whose golden rule, "What you wish not to be done to yourself, do not unto others," he adopted as the starting-point of his moral code.

Jesus must, from the idiosyncracies of his nature, have been powerfully attracted by the Essenęs, who led a contemplative life apart from the world and its vanities. When John the Baptist—or more correctly, the Essene—invited all to come and receive baptism in the Jordan, to repent and prepare for the Kingdom of

Heaven, Jesus hastened to obey the call, and was baptized by him.

Like the Essenes, Jesus highly esteemed self-inflicted poverty, and despised the Mammon of riches. The following proverbs, ascribed to him, appear to bear his stamp: "Blessed are ye poor, for yours is the kingdom of heaven" (Luke vi. 20.) "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God" (Matthew xix. 24). "No man can serve two masters, God and Mammon" (Matthew vi. 24). Jesus shared the aversion of the Essenes to marriage: "It is not good to marry" (Matthew xix. 11). Community of goods, a peculiar doctrine of the Essenes, was not only approved of, but positively enjoined by Jesus; like them, he also reprobated every form of oath. "Swear not at all" (so Jesus taught), "neither by heaven nor by the earth, nor by your head—but let your yea by yea, and your nay be nay" (James v. 12). Miraculous cures, said to have been performed by him—such as the exorcism of demons from those who believed themselves to be possessed—were often made by the Essenes, so to say, in a professional capacity.

After John had been taken and imprisoned by Herod Antipas, Jesus thought simply of continuing his master's work; like him, he preached "Repent, for the Kingdom of Heaven is

at hand," without perhaps having then a suspicion of the part he was afterwards to play in that Kingdom of Heaven looked forward to in the approaching Messianic time. Jesus apparently felt that if his appeal was not to be lost in the desert like that of the Baptist, but on the contrary bring forth lasting results, it must not be addressed to the whole nation, but to a particular class of Judaeans. The middle classes, the inhabitants of towns of greater or lesser importance, were not wanting in godliness, piety and morality, and consequently a call to them to repent and forsake their sins would have been meaningless.

The declaration made to Jesus by the young man who was seeking the way of eternal life, "From my youth upwards I have kept the laws of God; I have not committed murder, nor adultery, nor have I stolen, nor borne false witness; I have honoured my father and mother, and loved my neighbour like myself"—this declaration might have been made by the greater number of the middle-class Judaeans of that time. The disciples of Shammai and Hillel, the followers of the zealot Judas, the bitter foes of the Herodians and of Rome, were not morally sick, and were not in need of the physician's art. They were ever ready for self-sacrifice, and Jesus wisely refrained from turning to them. Still less was he inclined to attempt

to reform the rich, and he was repelled by the higher classes of Judaeans, the Sadducees. From these the warning of the simple, unlearned moralist and preacher, his reproof of their pride, their venality and inconstancy, would only have elicited mockery and derision. We read in the "Self-Interpreting Bible," by Rev. John Brown, Professor of Divinity to the Associate Synod, Chapter III, of the Jewish laws and types, that none of the Sadducees ever converted to the Christian faith: "The Sadducees seem to have acknowledged the divine authority of at least the books of Moses, but denied the existence of separate spirits and the resurrection of the dead. They denied the decrees of God, and pretended that men were absolute masters of their own actions, without any supernatural influence. Many of the rich and powerful were of this sect, Acts xxiii. 8; v. 17; but we never hear of one of them converted to the Christian faith." With right judgment, therefore, Jesus determined upon seeking out those who did not belong to, or had been expelled from the community for their religious offences, and who had either not been allowed or had not desired to return to it. They were publicans and tax-gatherers, shunned by the patriots as promoters of Roman interest, who turned their backs upon the law, and led a wild, unshackled life, heedless alike of the past and of the future. There existed in Judaea

many who had no knowledge of the great healing truths of Judaism, who were ignorant of its laws, and indifferent as to the glorious history of its past or its possible future. These were known as transgressors of the law, עברינים (Abrianim), or sinners as they were called, the friends of Herod and of Rome. They were also ignorant, poor handicraftsmen and menials, who were seldom able to visit the Judaean capital, or listen to Judaean teachings, which indeed they would probably not have understood. It was not for them that Sinai had flamed, or the prophets had uttered their cry of warning; for the teachers of the Torah, more intent upon expounding doctrine than upon reforming their hearers, failed to make the Torah and the prophets intelligible to those classes, and consequently did not draw them within their fold. It was to this class of people that Jesus turned, to snatch them out of their torpor, their ignorance and their ungodliness. He felt within himself the call to save "the lost sheep of the house of Israel." "They that be whole need not a physician, but they that are sick." (Matthew ix. 12.)

THE WORK OF JESUS

Intent upon the lofty mission which he had undertaken—to turn the ignorant and the godless, the sinner and the publican to repentance, and by virtue of the Essene mode of living to prepare them for the approaching Messianic time—Jesus first sought his native town of Nazareth. But there, where he had been known from his infancy, and where the carpenter's son was not considered to possess superior sanctity but only inferior knowledge, he was met with derision and contempt. When, on a Sabbath, he spoke in the synagogue about repentance, the listeners said to each other, "Is that not the son of Joseph the carpenter, and his mother and sisters, are they not all with us?" and they said to him, "Physician, heal thyself," and listened not to him. The ignominious treatment he received in his own birthplace caused him to utter the proverb, "The preacher is least regarded in his own country." He left Nazareth, never to return.

A better result followed the teaching of Jesus in the town of Capernaum (Kefar Nahum), which was situated on the western coast of the sea of Tiberias. The inhabitants of that delightfully situated town differed as much from the Nazarenes as their mild, fertile land from a

rough and wild mountain gorge. In Capernaum there were doubtless a greater number of men steeped in effeminacy and vice, and there existed, probably, a wider gap between the rich and the poor. But just on that account Jesus had more scope to work there, and an easier access was found for the earnest, penetrating words which he poured forth from the depths of his soul. Many belonging to the lowest classes attached themselves to Jesus and followed him. Among his first disciples in Capernaum were Simon, called Kephas or Petrus (Rock), and his brother Andrew, the sons of Jonah, both fishermen, and also the two sons of a certain Zebedee, Jacob and John. He was also followed by a rich publican, called sometimes Matthew, sometimes Levi, in whose house Jesus often tarried, bringing with him companions from the classes then looked down upon with the greatest contempt. Women likewise of doubtful repute were among his followers, the most conspicuous of the number being a native of the town of Magdala, near Tiberias, Mary Magdalene, from whom seven devils (according to the language of the time) had to be driven out. Jesus converted these abandoned sinners into remorseful penitents. It was, doubtless, an unheard-of thing at that time for a teacher of Judaism to hold intercourse with women at all, more particularly with any of that description.

JESUS AND JUDAISM

Jesus made no attack upon Judaism itself. He had no idea of becoming the reformer of Jewish doctrine or the propounder of a new law; he sought merely to redeem the sinner, to call him to a good and holy life, to teach him that he is a child of God, and to prepare him for the approaching Messianic time. He insisted upon the unity of God, and was far from attempting to change in the slightest degree the Jewish conception of the Deity. To the question once put to him by an expounder of the Torah, "What is the essence of Judaism?" he replied, "Hear, O Israel, our God is one," and "Thou shalt love thy neighbour as thyself . . . . These are the chief commandments" (Mark xii. 28). His disciples, who had remained true to Judaism, promulgated the doctrine of their Master—"I am not come to destroy, but to fulfill; till heaven and earth pass, one jot or one tittle shall in nowise pass from the Torah till all be fulfilled" (Matthew v. 17). Jesus made no objection to the existing custom of sacrifice, he merely demanded—and in this the Pharisees agreed with him—that reconciliation with one's fellowman should precede any act of religious atonement. He wore on his garments the fringes ordered by the Torah and he belonged so thor-

oughly to Judaism that he shared the narrow views held by the Judaeans at that period, and thoroughly despised the heathen world. He was animated by that feeling when he said, "Give not that which is holy unto the dogs, neither cast you your pearls before swine, lest they trample them under their feet and turn again and rend you."

THE CLAIMS OF JESUS

When Jesus made himself known as the Messiah to his disciples, enjoining secrecy, he consoled them for the present silence imposed on them by the assurance that a time would come when "What I tell you in darkness, that speak ye in light, and what ye hear in the ear, that preach ye upon the house-tops." What occurred was doubtless contrary to what Jesus and his disciples expected, for as soon as it was known (the disciples having probably not kept the secret) that Jesus of Nazareth not only came to preach the Kingdom of Heaven, but was proclaimed as the expected Messiah, the public sentiment rose against him. Proofs and signs of his being the Messiah were asked, which he was not able to give, and he was thus forced to evade the questions addressed to him. Many of his followers seem to have been repelled by

his assumption of the Messianic character, and so left him at once. "From that time many of his disciples went back, and walked no more with him" (John vi. 66). In order not to be discredited in the eyes of his disciples, it was essential that he should perform some miracle that would crown his work or seal it with his death. It was expected that he would now appear in Jerusalem before the whole nation in the character of the Messiah, and it is stated that his own brothers entreated of him to go there, so that his achievements might at last become visible to his disciples. "For there is no man that doeth anything in secret and he himself seeketh to be known openly. If thou do these things, show thyself to the world" (John vii. 4). Jesus thus found himself almost obliged to enter upon the path of danger. He was, moreover, no longer safe in Galilee, and appears to have been tracked and pursued from place to place by the servants of the Tetrarch, Herod Antipas. It was at that time that Jesus said to one of his followers who clung to him in his distress: "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head" (Matthew viii. 20). When he had passed Jericho and was approaching Jerusalem, Jesus took up his abode near the walls of the capital, in the village of Bethany, at the Mount of Olives, where the

lepers who were obliged to avoid the city had their settlement. It was in the house of one of these that shelter was given him.

The entrance of Jesus into Jerusalem and his appearance in the Temple have been glorified by a halo of legends which contain but little historical truth. They show us Jesus accompanied in triumph by the people, singing hosannas, the same people who a few days later were to demand his death. Both reports were inventions: The first was designed to prove that he was recognized as the Messiah by the people; the second, to throw the guilt of his execution upon all Israel. Equally unhistorical is the account of Jesus entering the Temple by force, throwing down the tables of money-changers, and chasing away those who were selling doves. An act that must have given rise to intense excitement would not have been omitted from other chronicles of that time. It is not mentioned in any other writings of that time that the stalls of money-changers and dealers in doves had a place in the Temple.

FACTS ABOUT THE CRUCIFIXION
FROM CHRISTIAN AND JEWISH SOURCES

I. We read in the "Bible," by Rev. John Brown, Professor of Divinity to the Associate Synod, Chapter XVIII, of "Geography and History of All Nations": "To mark him (the Saviour) actually come, the sceptre gradually departed from them (the Israelites). He scarcely made his appearance in the Temple, in the twelfth year of his age, when Judaea was reduced into a Roman province. When he (the Saviour) died, about twenty-four years after, they (the Israelites) seem to have had no power of life and death in their hands. After the conversion of the centurion (a Roman military officer commanding a hundred men) and his friends (Acts x.) we find not the least vestige of civil power among them independent of the Romans."

II. According to Jewish authorities, such as Jewish Encyclopedia, Volume VI, Herod; Talmud Baba Bathra, 3a; and History of the Jews, by Professor H. Graetz, Volume II, Chap. IV, the Sanhedrin, convened by the High Priest Caiaphas, which is supposed to have been the body before which Jesus was tried, *was NOT in existence at the time of Jesus.* It had been abolished by Herod in 40 B.C.E. It was not until 42 C.E., eighty-two years later, that the San-

hedrin (the great judicial council of the ancient Jews, composed of seventy-one scribes and learned men) was re-organized by the King Agrippa, and its judicial power restored. That deplorable narrative reads in part: "Herod did not forget old grievances. The Sanhedrists, who twelve years previously had decreed his (Herod's) death, were killed to a man, with the exception of Abtalion and Shemaya, who had been hostile to Antigonus. . . Agrippa's careful government (eighty-two years later) made itself felt throughout the entire community. Without doubt the Sanhedrin, under the presidency of Gamlel I, the worthy grandson of Hillel, was permitted to take the management of home affairs into its own hands." This historical evidence proves conclusively that under the rule of Pontius Pilate (26 C.E. to 36 C.E.), and for a long time prior to his being governor, the Jews had been stripped of the legal power and *modus operandi* to try and render decisions in criminal cases. The authors of the Gospels were, indeed, well aware of this fact.

III. The fact that the two thieves were crucified at the same time with Jesus proves too that the Roman court and not the Sanhedrin was meting out justice. If the Sanhedrin had been functioning, the thieves would not have been executed. The Jewish law provided only a fine, equal to the double the amount of the

theft, for thieves. This shows beyond any doubt that the Jewish laws were not in operation at that time.

IV. A document, believed to be the original decree under which Jesus was tried and crucified, was brought to light (March, 1921) by the French Government Archaeological Mission in Southern Tunis, and printed in the daily press. The decree is addressed "to all colonial governors of the Roman Empire in Palestine and Near and Further Arabia." It reads in part: "Prophets and religious revolutionists have arisen among the people. These prophets are not to be interfered with under Roman law except when their teachings are of such a nature as to cause disturbances among the people. In such cases they are to be effectively suppressed. It is particularly desirable that these prophets be not allowed to interfere with collection of taxes or any other political affairs." This edict is signed by Augustus Caesar. It states that Jesus was executed under this order as a political disturber.

This document is a real "find" because it contradicts the popular conception, so universally held by the masses of unenlightened Christains, that the Jews are guilty of crucifying Jesus. It saddles the blame on the Roman Governor Pontius Pilate, where it justly belongs. The "crime" that Jesus was guilty of in the eyes of the Roman law was that he called himself, or

was called, "King of the Jews." This was the same as admitting that Judaea, which was a subject of Rome, had proclaimed a revolution, set up a King and declared their independence.

V. The Roman historian Tacitus, who undoubtedly had before him the original records and therefore was able to place the responsibility at the door of the real perpetrator, states in his Annals (XX, 44): "Jesus, called Christ, was crucified by Pilate for promoting a rebellion among the Jews." Here is a statement from classical antiquity to substantiate the document found by the French archaeologists.

VI. In the Apostles' Creed, endorsed by most Christian churches, which creed is the oldest legacy of Christianity, the blame for the shedding of the innocent blood of Jesus is put on Pontius Pilate, while the Jews are not even mentioned. The Apostles' Creed in question reads as follows:

"I believe in God, the Father Almighty, Maker of heaven and earth, and in Jesus Christ, His only Son, our Lord, who was conceived of the Holy Ghost, born of the Virgin Mary, suffered *under Pontius Pilate*, was crucified, dead and buried," etc. Why were the Jews not mentioned if they were really concerned in *his* crucifixion?

VII. The Jewish law prescribes four different death penalties: stoning, burning, beheading

and strangling; but *not* crucifying. Crucifixion was never a Jewish mode of executing criminals, and hence the Pharisees could not have decreed crucifixion. Crucifixion was the known Roman method of execution for slaves, thieves and low-born rebels.

VIII. According to the account of the crucifixion found in the first three Synoptic Gospels, Jesus was arrested and tried on Passover night (Thursday, April 6th-7th). This is impossible, because it was considered a desecration of the day to hold court on a festival or a Sabbath. According to the rules of Jewish jurisprudence, a criminal case could not be started the day before a holiday or the day before the Sabbath.

IX. According to the Synoptic Gospels and Christian theology, Jesus celebrated the Seder meal with his disciples. Yet, according to the Gospel of John, Jesus was crucified symbolic of the Passover lamb, which, according to Jewish tradition, was sacrificed on the day preceding Passover. This involves a New Testament contradiction. If the three Synoptic Gospels and Christian traditions should be followed, the crucifixion could not have taken place before the day following the Seder meal. It is evident that the Gospels themselves present very conflicting testimony on this very vital point.

X. The Jews, who only a few days earlier had received Jesus near the gate of Jerusalem with

palm branches and hosannas, could not, a few days later, call for the crucifixion of this popular idol. It is not natural nor possible. The Jews seem to have remained his faithful friends and followers to the end, for we read (Luke XXIII. 27), that when Jesus was led to Golgotha, "there followed him a great company of people and women, which also bewailed and lamented." It is unquestionably true that the Pharisees, who were the Jewish leaders of the time, and whose sayings Jesus embodied in his sermons, did not countenance Jesus as the Messiah, nor did they look with favour upon his anti-authoritative and mystical teachings. Consequently they probably did nothing to save Jesus from his fate. Nevertheless it is unhistoric to hold them responsible for his crucifixion. An unbiased study of the trial of Jesus reveals the fact that there was nothing Jewish about the proceedings and that it was not in accordance with the laws and customs of the Sanhedrin. We mention but a few instances.

XI. The trial of Jesus, according to the Gospels, took place in the house of Caiaphas. This again was contrary to the rules of the Sanhedrin, because in criminal trials, all cases had to be brought in the לשכת הגזית "Lishkas Hagosis" (the Hewn Chamber of the Temple). (Talmud, Sanhedrin 86b, 88b, etc.)

XII. The three Synoptic Gospels unite in the

assertion that Jesus was tried by night. This, too is in gross violation of the rules of the Sanhedrin. No criminal court in Judaea was allowed to be held at night. Court sessions opened after the morning sacrifice and closed at sunset with the last evening sacrifice. (See "Législation Criminelle du Talmud," by I. J. M. Rabinowitz; also Mamonides, Sanhedrin 3:1).

The legend that the Jews crucified Jesus has been a curse to the Jews. For 1,900 years they have been crucified on every cross in Christendom, for a crime that the Christian world holds them guilty of, and of which in truth they are innocent. We trust that the evidences presented above from Christian and non-Christian sources are conclusive. For the sake of the truth and a better relationship between Jew and Christian, it is time that Christians stopped believing and teaching that the Jews crucified their saviour.

PONTIUS PILATE

The successor to the Governor Valerius Gratus was Pontius Pilate, whose tenure of office (26-36 C.E.) embraced a decade memorable in the history of the world. As soon as he was in power, he showed the determination to subject the Judaeans to further humiliation, and

to convince them that they must drink the cup of suffering to the dregs. The mere facts that Pilate was the creature of the deceitful minister Sejanus, before whom Emperor and Senate trembled alike, and that he was sent by him to Judaea, would suffice to describe his disposition. Pilate was worthy of his master; he certainly went far beyond any of his predecessors in wounding the susceptibilities of the Judaean nation. He attacked their religious scruples by endeavouring to induce them to pay homage to the emblems and insignia of imperialism. Till now the leaders of Roman troops had respected the aversion with which the Judaeans were known to regard all images, and on entering Jerusalem the obnoxious emblems had always been removed from the Roman standards. Herod and his sons had never failed to observe this practice. Although Pilate well knew that the feelings of Judaeans had never before been outraged on this subject, he paid no heed to them.

He sent privately for all the imperial emblems in order to replace them upon the standards which were in Jerusalem. The command that these representations of human beings were to be worshipped as deities caused the deepest indignation throughout the land. Delegates from the people, who were even joined by members of the Herodian family, hastened to the

Procurator at Caesarea, and implored him to command the removal of the hated images.

During five days the petitioners remained before the palace of the Procurator, sending up ceaseless supplications. On the sixth day Pilate attempted to terrify them, and threatened that they should be cut down by his legions if they did not immediately disperse. However, when he found that the Judaeans were determined to sacrifice their lives, if necessary, rather than their religious convictions, and perhaps afraid of the disapproval of Tiberius, he at last gave way and issued a command that the cause of their anger should be removed.

Pontius Pilate, who was just then present for the festival at Jerusalem, before whom Jesus was brought, entering into the political side of the question, asked him if he declared himself to be not only the Messiah but the King of the Judaeans, and as Jesus answered evasively, "Thou hast said it," Pilate decreed his execution, which he indeed alone had the power to edict and to enforce. That Pilate, on the contrary, found Jesus innocent and wished to save him, while the Judaeans had determined upon putting him to death, is unhistorical and merely legendary. That Jesus was scourged before his execution proves that he was treated according to the Roman penal laws; for by the Judaean code no one sentenced to death could suffer

flagellation. It was consequently the Roman lictors who maliciously scourged with fagots or ropes the self-styled King of the Judaeans.

They also caused Jesus (by order of Pilate) to be nailed to the cross, and to suffer the shameful death awarded by the law of Rome. It was not the Sanhedrin but Pilate that gave the order for the execution of one who was regarded as a state criminal and a cause of disturbance and agitation. The Roman soldiers placed in mockery the following inscription upon the cross: "Jesus of Nazareth, King of the Judaeans." The cross had been erected, and the body was probably buried outside the town, on a spot which was the graveyard of condemned criminals. It was called Golgotha, the place of skulls. Such was the end of the man who had devoted himself to the improvement of the most neglected, miserable and abandoned members of his people, and who, perhaps, fell a victim to a misunderstanding. How great was the woe caused by that execution! How many deaths and sufferings of every description has it not caused among the children of Israel! Millions of broken hearts and tragic fates have not yet atoned for his death. He is the only mortal of whom one can say without exaggeration that his death was more effective than his life. Golgotha, the place of skulls, became to the civilized world a new Sinai. Strange, that

events fraught with so vast an import should have created so little stir at the time of their occurrence at Jerusalem that the Judaean historians, Justus of Tiberias and Josephus Flavius, who relate, to the very smallest minute, everything which took place under Pilate, do not mention the life and death of Jesus.

IDEA OF A SUFFERING MESSIAH

When the disciples of Jesus had somewhat recovered from the panic which came upon them at the time he was seized and executed, they re-assembled to mourn together over the death of their beloved Master. The followers of Jesus then in Jerusalem did not amount to more than one hundred and twenty, and if all who believed in him in Galilee had been numbered, they would not have exceeded five hundred. Still the effect that Jesus produced upon the unenlightened masses must have been very powerful; for their faith in him, far from fading away like a dream, became more and more intense, their adoration of Jesus rising to the highest pitch of enthusiasm. The only stumbling-block to their belief lay in the fact that the Messiah who came to deliver Israel and bring to light the glory of the Kingdom of Heaven, endured a shameful death. How could the Messiah be subject to pain? A suf-

fering Messiah staggered them considerably, and this stumbling-block had to be overcome before a perfect and joyful belief could be reposed in him. It was at that moment probably that some writer relieved his own perplexities and quelled their doubts by referring to a prophecy in Isaiah, that "He will be taken from the land of living, and will be wounded for the sins of his people." The humble, wavering disciples of Jesus were helped over their greatest difficulty by the Pharisees, who were in the habit of explaining the new or the marvelous by interpretations of Scripture. By this means they afforded indirectly a solution and support to Christianity, and thus belief was given to the most senseless and absurd doctrines, and the incredible was made to appear certain and necessary. Without some support, however feeble, from Holy Writ, nothing new would have been received or could have kept its ground. By its help everything that happened was shown to have been inevitable. Even that Jesus should have been executed as a malefactor appeared pregnant with meaning, as it fulfilled the literal prophecy concerning the Messiah. Was it not written that he should be judged among the evil-doers? His disciples declared they had heard Jesus say that he would be persecuted even unto death. Thus his sufferings and death were evident proofs that he was the

Messiah. His followers examined his life, and found in every trivial circumstance a deeper Messianic significance; even the fact that he was not born in Beth-lehem, but in Nazareth, appeared to be the fulfillment of a prophecy. Thus he might therefore be called a Nazarene (although the Hebrew word נזיר (Nazarite) is entirely different from the Hebrew word נוצרת. (This word canot be written down in English.) Thus were his followers persuaded that Jesus, the Nazarene, was Christ (the Messiah). When the faithful were satisfied on that point, it was not difficult to answer the other question which naturally offered itself: When would the promised Kingdom of Heaven appear, since he who was to have brought it had died on the cross? Hope replied that the Messiah would return in all his glory, with the angels of heaven, and then everyone would be rewarded according to his deeds. They believed that some then alive would not taste death until they had seen the Son of Man enter his kingdom. His disciples were hourly expecting the return of Jesus, and only differed from the Judaeans in so far as they thought that the Messiah had already appeared in human form and character.

CHRISTIANITY

An evil star seems to have shone over the Judaean people during the hundred years which had elapsed since the civil wars under the last Hasmonaeans, which had subjected Judaea to Rome. Every new event appeared to bring with it some new misfortune. The comforting proverb of Ecclesiastes (קהלת), that there is nothing new under the sun, in this instance proved false. The Messianic vision which had indistinctly floated in the minds of the people, but which had now taken a tangible form, was certainly something new; and this novel apparition, with its mask of death, was to inflict new and painful wounds upon the nation.

Christianity, which came from Nazareth, was really an offshoot of the sect of the Essenes, and inherited the aversion of that sect for the Pharisaic laws by which the life of the people was regulated. This aversion rose to hatred in the followers, stimulated by grief at the death of their founder. Pontius Pilate had greatly contributed to increasing the enmity of the Christians against their own flesh and blood. The picture of Jesus nailed to the cross, crowned with thorns, the blood streaming from his wounds, was ever present to his followers, filling their hearts with bitter thoughts of revenge. Instead

of turning their wrath against cruel Rome, they made the representatives of the Judaean people, and by degrees the whole nation, responsible for inhuman deeds. They either intentionally deceived themselves, or in time really forgot that Pilate was the murderer of their Master, and placed the crime upon the heads of all the children of Israel.

At about this period the anger of Pilate was kindled against a Samaritan self-styled Messiah or prophet, who called his believers together in a village, promising to show them on Mount Gerizim the holy vessels used in the time of Moses. The Governor, who looked with suspicion upon every gathering of the people, and regarded every exciting incident as fraught with possible rebellion against the Roman empire, led his troops against the Samaritans, and ordered the ringleaders, who had been caught in their flight, to be cruelly executed.

SAUL OF TARSUS

Two Judaeans, both coming from countries where the Greek language was spoken, Saul of Tarsus (known as Paul) and Jose Barnabas of Cyprus, declared their intention of proselytizing the heathen. They thus widened the sphere of the small community, and raised it from being an

insignificant sect of Judaism to the position of a distinct and separate religious body, but in order to do so they were obliged to change its original character and purpose. Amongst those who were most fanatical against the Nazarenes was Saul of Tarsus, a zealous follower of the Pharisaic school, who held that no edict of either the oral or the written law might be tampered with. As he spoke Greek himself, he was able to measure the boldness of the utterances of the Judaean-Christian Greeks who were in Jerusalem, and his indignation was great against them. One of these Greeks, of the name of Stephen, was particularly violent in his attacks, and had recklessly spoken against the holiness of the Law and the Temple. It appears that Saul proclaimed him to be a blasphemer, and that he was stoned, whether after a judicial trial or by an angry populace is not known. After that time the Nazarenes were viewed with still greater suspicion, and were called upon to defend themselves; and again it was Paul who watched the proceedings of these Greek adherents of the new sect, and caused them to be brought up for trial. They were imprisoned, and those who were found guilty of contempt of the Law by their belief in the Messianic attributes of Jesus, were not punished by death, but were sentenced to be scourged. The foreign Nazarenes, terrified by this severity, hastened away from Jerusalem

and dispersed in various Greek towns in which there dwelt Judaean communities, among whom they continued their work of proselytizing. Those followers of Jesus, however, who, notwithstanding their new faith, did not deny the holiness of the law remained unmolested. Their three leaders, James, a brother or a relation of Jesus, Kephas or Peter, and John, son of Zebedee, lived at Jerusalem without fear of persecution. Christianity might have died a noiseless death, if Saul of Tarsus had not appeared, and given it a new direction, a great scope, and thereby imparted to it vital powers and vigour. Without Jesus Saul would not have made his vast spiritual conquest; but without Saul Christianity itself would have had no stability.

Saul (born in Tarsus in Cilicia, at the beginning of the Christian epoch, and belonging to the tribe of Benjamin) had a very remarkable nature. Weak and fragile in body, he was possessed of a tenacity which nothing could daunt. He was excitable and vehement, could not endure any opposition to his opinions, and was one-sided and bitter in his treatment of those who differed from him in the slightest degree. He had a limited knowledge of Judaean writings, and was only familiar with the Scriptures through the Greek translation; enthusiastic and fanciful, he believed in the visions of

his imagination and allowed himself to be guided by them. In short, Saul combined a morbid and an iron nature; he seemed created to establish what was new, and to give form and reality to that which seemed impossible and unreal.

SAUL'S CONVERSION

He had persecuted the Greek Nazarenes, hunted them out of their haunts and concealment to give them over to punishment, because they had seceded from Pharisaic Judaism. But that did not suffice. Hearing that some of them were established in Damascus, he followed them thither with all zeal, intending, with implacable persecuting zeal, to exterminate the community. But his disposition towards them suddenly changed. In Damascus many heathens, particularly many of the female population, had gone over to Judaism. The conversion of the royal house of Adiabene had caused much excitement. Saul had probably himself witnessed the great triumph of Judaism, the entry of Queen Helen, the princes of Adiabene and their retinue into Jerusalem. (Adiabene, a province on the banks of the Tigris, situated where once lay the Assyrian kingdom, was governed by a royal pair, Monobaz and Helen. The members of this Asiatic court remained

steadfast adherents to Judaism during several generations.) She probably stayed in Damascus on her journey (in about the year 43), and there must have received the thanks of the Judaean inhabitants of that city. These events must have made a deep impression on Saul, and may have given rise to the thought: Had not the time foreseen by the prophets now arrived, when every nation should recognize the God of Israel, bow down and swear allegiance to Him alone?

If he was occupied with these thoughts he must also have been prepared to wrestle with many other doubts to which they gave rise. Would it be possible to convert the heathen world if the Law were to bind them with its trammels, if they were to be forced to observe the Sabbath and the festivals, to keep the dietary laws, to distinguish between the clean and the unclean, and even to submit to circumcision? Should the heathen be required to follow even the severe Pharisaic ordinances? In that case it would be impossible that other nations should enter the Judaean community. But, on the other hand, could not the law be abrogated for the sake of the heathens, and might they not merely be taught the knowledge of God and a loftier morality? Yet, as the whole Law originated from God, by whom it was revealed, and who had expressly commanded that it should be fulfilled, how could it be set aside?

A saying of his teachers may then have occurred to Saul, that the Law was only binding until the time of the Messiah, and as soon as the Redeemer came its importance and significance would cease. If the Messiah had really appeared, then all the difficulties that surrounded the conversion of the heathen would disappear. This train of thought engrossed the mind of Saul. His nervous temperament and imaginative nature easily dispelled all doubts, and he believed firmly and truly that Jesus had made himself manifest to him. Much later he said of the vision which had appeared: "If it were in the flesh I know not; if it were supernatural I know not. God knows; but I was carried up beyond the third heaven." This is not very reliable evidence to an actual fact. Legend has adorned this conversion, which was of such great importance to Christianity, in a fitting manner. It describes Saul travelling to Damascus, and his path illumined by a great light. Beholding this light, he is said to have fallen in terror to the earth, and to have heard a voice, which called to him, "Saul, Saul, why dost thou persecute me?" Blinded by the vision, he reached Damascus, and, after an interview with a Christian, who advised him to be baptized, the scales at length fell from his eyes.

With the certainty that he had actually beheld Jesus, another doubt was banished from Saul's

mind, or a different Messianic point of view was revealed to him. Jesus had certainly died—or rather had been crucified—but as he appeared to Saul, he must have risen from the dead; he must have been the first who had been brought to life again, and had therefore confirmed the fact that there would be a resurrection, which fact had been a matter of contention between the various schools; and Jesus had thereby announced the advent of the Kingdom of Heaven, of which, as the prophet Daniel had predicted, the resurrection of the dead was to be the forerunner. Thus the former Pharisee of Tarsus was firmly convinced of three things: That Jesus had arisen; that he was the true Messiah who had been predicted; and that the Kingdom of Heaven, the period of resurrection, was near, and that the then existing generation, or rather the true believers in Jesus, would soon witness its arrival. This belief led to further results. If the Messiah had already appeared, or if Jesus were actually the Christ, then the Torah was of itself abrogated, and the heathens could participate in the blessing of Abraham without observing the laws of the Torah. This belief acted as an incentive to Saul. He felt himself called upon to convert the depraved world of heathendom, and, through Christ, to lead it back to the Father of all. No time was allowed to elapse between the inception of this idea and its

realization. Assuming the name of Paul, he joined the Nazarenes of Damascus, who were not a little astonished that their former persecutor had now become their colleague, and was seeking to make fresh converts.

THE DOCTRINES OF PAUL

Paul returned to Jerusalem three years after his conversion. He felt that there was a wide difference between himself and the Galilaean Christians, and that he would not be able to make terms with them. Paul was filled with the one thought, that the blessing for all generations, the promise (evangel) made to Abraham that he would be the father of many nations, and that the wealth of the heathen should belong to the children of Abraham, was now finally to be realized, and that he (Paul) was called upon to effect this work. He wished to put an end to the difference between the Judaeans and the Greeks, between slaves and freemen, and to make all brothers in the covenant of Abraham—as the seed of Abraham—according to the promise given in bygone years. This was the glad message which he brought to the people; it was a far-reaching thought, of which the Ebionites in Jerusalem and the so-called main Apostles had no understanding.

After a short stay in Jerusalem, Saul, accompanied by his disciple, the Cyprian Joseph Barnabas, repaired to Cilicia, Paul's native place, and traversed Asia Minor and Macedonia to Achaea. There his endeavours were crowned with marvellous results. Despairing and pure spirits sought a God to whom they might elevate themselves, but they did not find him. Now Paul had come and brought them this God, surrounded, it is true, with wonderful stories, which, however, pleased them on account of the mythological strain in them. The heathen nations could better comprehend the "Son of God" than the "Messianic Redeemer." Paul's orations, delivered with the fire of enthusiasm, and uttered by one who threw his whole soul into his words, could not fail to make an impression on the better-disposed and purer-minded heathens.

To this was added the fear of the approach of the end of the world, which Paul, through his firm belief in the resurrection and reappearance of Jesus, had transformed into the hope that the dead would arise, in refulgent form, at the trumpet-call, and that the living would be carried up into heaven in a cloud.

Paul's efforts were directly aimed at destroying the bonds which connected the teachings of Christ with those of Judaism. He therefore inveighed against the Law, as it proved a hin-

drance to the reception of heathen proselytes. He asserted that it was detrimental to the pursuit of a higher spiritual life and to following the way of truth. Paul not only disapproved of the so-called ceremonial laws of Judaism, but also of those relating to morality. He affirmed that without laws men would not have given way to their evil desires. "Thou shalt not covet" had first aroused covetousness; thus through the Law the knowledge of sin had arisen. Man is sensual and inclined to sin, for flesh is weak and inclined to resist the Law. Paul set up a new teaching. He maintained that man had only become sensual, weak and sinful because the first man had sinned. Adam's fall had given birth to an inextinguishable hereditary sin, and by this means death had come upon humanity. In order to destroy sin and death, God had made a special dispensation. He had given up the Messiah, His son, to death, and again re-animated him, and he had become the second Adam, who was to obliterate hereditary sin, to conquer death and establish everlasting life. Thus the Redeemer, instead of bringing about the redemption of nations from the yoke imposed on them, had redeemed them from sin.

Paul therefore conceived Christianity to be the very opposite of Judaism. The one was founded on law and compulsion, the other owed its origin to freedom and grace. Jesus or

Christianity brought about the holy state foretold by the prophets. The ancient times had departed, and a new state of things had arisen; the old Covenant (Testament) must yield to the new one; Abraham himself has not been judged as just through the law, but through faith. Thus Paul sophistically explained the Scriptures. From the Law, it is to be inferred that whosoever does not abide by it, and refuses wholly and entirely to comply with its precepts, stands under a curse. The great service which Jesus has rendered was that he has delivered all men from this curse, for through his means the Law has been set aside. How could the Judaeans submit to this open desecration of the Law of Sinai, for which their forefathers had suffered death, and for which, but a short time since, under Caligula, they had determined to sacrifice their lives? It is not to be wondered at that they rose against the man who despised the Law, and persecuted him. They, however, contented themselves with flogging Paul when he fell into their hands, but they left his life unharmed; five times, as he himself relates, he was chastised with thirty-nine strokes.

APOSTLE PAUL'S CHRISTIANITY IS DIFFERENT FROM THAT OF THE APOSTLE PETER

Not only the Judaeans but also the Nazarenes, or Judaean Christians, were incensed against Paul for his attack on the Law, and by this means dissension and schisms arose in the midst of young Christianity. Peter, or Kephas, who came as a messenger to the Judaeans, taught a Christianity which differed from that of Paul and that of the other Apostles who sought to make converts amongst the heathen; whilst Apollos from Alexandria, and a certain Chrestus preached another version.

The Judaic Christians saw with terror the fruits of the ceremonial freedom preached by Paul in the communities founded by him in Corinth and Ephesus, where every species of vice and immorality was rife. Other Apostles therefore, followed Paul, and proclaimed his teachings full of error and misrepresentation, and maintained that the Law of Judaism was binding on Christians, as it was only by this Law that the lower passions could be held in check. In Antioch a violent quarrel arose between Paul and the Judaic-Christian Apostle. Peter, who till then had disregarded the dietary laws and eaten at table with the heathens, was censured

by the leaders of the severe party of the Apostle James, and was now obliged to acknowledge his fault, and to speak openly against Paul's contempt of the Law. Paul, on the other hand, reproached him with hypocrisy. The influence of the severe, Law-loving Judaic Christians was, however, so great that all Judaean Christians of Antioch gave up eating at the tables of the heathen, and their example was even followed by Barnabas, the disciple of Paul. It seems that the Law-loving Judaic Christians of that period have inserted in our New Year prayer-book a Hebrew phrase which refers to the honorary office their Messiah holds in heaven. Their influence even upon the Judaean masses must, probably, have been so great that it was accepted without investigation. The phrase is still there till the present day. It reads thus:

"Jesus, Minister of Home Affairs,"

or in literal translation, „וישוע שר הפנים"

"Jesus, the Duke who Faces the Countenance (of God)."

Racial feelings also helped to widen the breach between the two parties. The Greek Christians despised the Judaic Christians in the same way as the Hellenes had looked down upon the Judaeans. Paul sent out violent epistles against the adherents of the Law, and laid a curse on those who preached salvation in a manner differing from his own. The Judaic Christians

or apostles did not spare him either, and related how Paul had loved the daughter of a high priest; how, on being despised by her, he had in disgust written against circumcision, the Sabbath and the Torah. Thus, within barely thirty years after the death of its founder, Christianity was split into two parties, namely, a Judaic Christian and a heathen Christian sect. The Judaic Christians remained attached to the foundations of Judaism, compelled their converts to adhere to the Law, and cling to Jerusalem, where they awaited the return of the Messiah. The heathen Christians, on the other hand, separated themselves more and more from Judaism, and took up an inimical position towards it. The development of Christianity as a branch of Judaism, drawing sustenance from its roots, constitutes, so long as its followers belonged to the Jewish people, a part of Jewish history.

JEWISH AND PAGAN CHRISTIANS

Sectarianism did not show itself for the first time in Christianity, as it is supposed, in the second century, but was present at its very commencement, and was a necessary result of the fundamental differences. The two great parties, which were arrayed in sharp opposition,

were, on the one hand, the *Jewish* Christians, and, on the other, the *pagan* Christians. The Jewish Christians, belonging to the original community, which was composed of Jews, were closely connected with Judaism. They observed the Jewish laws in all their details, and pointed to the example of Jesus who himself had lived according to Jewish laws. They put these words into the mouth of the founder of the religion: "Sooner shall heaven and earth disappear, than that an iota or a grain of the law of Moses shall not be fulfilled"; further, "I have not come to destroy the law of Moses but to fulfil it." They entertained a hostile spirit towards the pagan Christians, and applied to them one of the sayings of Jesus: "He who alters any, even the most trivial, of the laws given by Moses, and teaches mankind accordingly, shall be the last in the Kingdom of Heaven; but he who obeys them, and teaches them, shall be considered great in the Kingdom of Heaven." Even the devotion of Jewish Christians to Jesus was not of a nature to separate them from Judaism. They considered him as a holy and morally great man, who was descended in a natural way from the race of David. The son of David had advanced the kingdom of heaven because he taught men to live modestly and in poverty, like the Essenes, from whose midst, in fact, Christianity had sprung. From their

contempt of riches and preference for poverty they bore the name of Ebionites or Ebionim אביונים (poor), which was travestied by their Christian opponents into a nickname meaning "poor in spirit." Fearing to be eclipsed by the other party, the primitive Jewish Christian community sent out messengers to foreign communities, in order to impress on them not only the Messianic character of Jesus, but also the duty which they owed to the law of Moses. Thus they founded Judaeo-Christian colonies, of which that at Rome in time became the chief.

In opposition to these were the heathen Christians. As the term "Son of God," as used in the language of the prophets, contained an idea entirely incomprehensible to them, they interpreted it according to their own mode of thought, as meaning God's actual Son, a conception which was as clear and acceptable to the heathen as it was strange and repulsive to the Jews. When once the idea of a Son of God was accepted, it became necessary to eliminate from the life of Jesus all those traits which appertained to him as a human being, such as his natural birth from parents, and thus the statement developed that this Son of God was born of a virgin through the Holy Ghost. The first great difference between the Ebionites and the heathen Christians lay in their views concerning the person of Jesus; the one honouring

him as the son of David, the other worshipping him as the Son of God.

The heathen or Hellenic Christians had their chief seat in Asia Minor, namely, in seven cities, which, in the symbolical language of that time, were called the seven stars and the seven golden lamps. In the larger Christian congregations the two sects often fell into distinct groups and became isolated from each other. In the circular letters, which the chiefs of the various Christian parties were accustomed to send to the communities, they made use of sharp and condemnatory observations against the opponents of the opinions which they held to be the only true ones. Even the stories of the birth of Jesus, his works, sufferings, death and resurrection, which were written down, under the title of the Evangels, only in the first quarter of the second century, were coloured by the views of the two parties, who put teachings and sayings into the mouth of the Founder of Christianity, not as he had uttered them, but according to their own views. These narratives were favourable to the law of Moses and to the Jews themselves, when they emanated from the Ebionites, and inimical towards both in the accounts written by the followers of Paul, the heathen Christians. The evangelists were thus polemical writers.

POLITICS AND CHRISTIAN SECTS

The division between the Ebionites and the heathen Christians was by no means confined to religious belief, but had a political background. The Jewish Christians hated Rome, the Romans, the Emperor and their officials as much as the Jews did. One of their prophets (said to be John, an imitator of the visions of Daniel), who had composed the first Christian Revelation or Apocalypse, was inspired with the deepest hatred towards the town of seven hills, the great Babylon. All the evil in the world, all the depredations and plagues, all the contempt and humiliation were announced and invoked in this first Christian Revelation against sinful Rome. They did not imagine that she would, at a future time, become the capital of Christianity. On the other hand, the followers of Paul not only recommended subjection to the Roman Empire, but even declared it to have been appointed by God. The Christian party, without any regard for those Jews who were imbued with a love of liberty, continually recommended that taxes and tithes should be handed to the Romans. This submission to the existing power, this coqueting with sinful Rome, which the Jewish Christians thought doomed to destruction, was another source of disunion amongst various sects of Christians.

SEPARATION OF CHRISTIANITY

But the Jewish Christians, also, did not remain content with the simple idea of Jesus as the Messiah. They gradually and unconsciously, like the heathen Christians, adorned him with God-like attributes, and endowed him with miraculous powers. The more the Jewish-Christian conception idealized Jesus, the more it became separated from Judaism, with which it still thought itself at one. There arose mixed sects from among the Ebionites and Hellenites, and one could perceive a gradual descent from the law-abiding Ebionites to the law-despising Hellenites. The Nazarenes came next to the Ebionites. They also acknowledged the power of the Jewish law in its entirety, but they explained the birth of Jesus in a supernatural manner—from the Virgin and the Holy Ghost—and ascribed to him God-like attributes. Other Jewish Christians went further than the Nazarenes, and gave up the Law of Moses, either in part or altogether. After such proceedings, a total breach between Jews and Jewish Christians was inevitable. At length a time arrived when the latter themselves felt that they no longer belonged to the Jewish community, and therefore they entirely withdrew from it. The letter of separation which the Jewish-Christian com-

munity sent to the parent body is yet in existence. It calls on the Jewish followers of Jesus to separate wholly from their fellow-countrymen.

When once a decided step had been taken to divide the Nazarenes and the cognate sects from the Jewish community, a deadly hate arose against the Jews and Judaism. Like the heathen Christians, the Nazarenes reviled the Jews and their ways. The leaders of the Jewish Christians were now opposed to the Judaism of the Torah, and thus, without actually desiring it, they played into the hands of the Hellenes. The teaching of Paul thus gained more and more ground, and came at last to be considered as true Christianity, as the catholic, the universal religion. It was, therefore, natural that the various sects of Ebionites and Nazarenes should gradually disappear amongst the ever-increasing numbers of the heathen Christians, and that they should become few in numbers and miserable in condition—an object of contempt both to Jews and Christians.

ALLEGORY AND METAPHOR, LOGOS

Whilst the Alexandrian Judaeans were absorbed in Grecian literature and philosophy, and were using that melodious language as a weapon against paganism and the immorality

it fostered, they were carried beyond the object they had in view. Their desire was to make Judaism acceptable to the cultivated Greeks, but in following out that design it was, in some degree, lost to themselves. Greek conceptions had so completely taken possession of their thoughts that at last they came to find in the teachings of Judaism the current speculations of the Greeks. The faith that they had inherited was, however, still dear to them, and they managed, through sophistical means, to deceive themselves into a belief of the genuineness of their exposition. The Holy Scriptures could not, indeed, always offer opposite passages to the prevailing philosophy, but the Judaean Alexandrian authors knew how to help themselves out of that difficulty. They followed the example of Greek writers, who found their own views of the world in the poems of Homer, or put them there, and to accomplish that feat, employed a peculiar kind of sophistical word-pictures.

Thus the Judaean thinkers of that period, in their interpretations of the Holy Scriptures, had recourse to allegory, and instead of the plain, natural meaning of a word, often gave it a different and seemingly higher import. Starting with the assumption that the Scriptures cannot always receive a literal explanation without the divine glory's being tarnished and many

Biblical characters being degraded, they resorted to the arts of allegory and metaphor. This method became so general that even the masses lost all pleasure in the simple stories of the Holy Scriptures, and took more delight in artificial explanations than in the plain lessons and sublime laws of their sacred books. One result of this method was the indifference that manifested itself among the cultivated Judaeans of Alexandria to the practice of the religion of their fathers. Allegory undermined the ramparts that fenced the law of Moses. It was also among the Alexandrian Judaeans that the conflict between science and faith first appeared.

The indifference towards Judaism was combatted, indeed, by many who had not wholly given themselves up to Greek culture. Philo, the greatest genius which Alexandrian Judaism produced, opposed the lukewarm spirit and the feelings of contempt which had grown up against the practice of the Law of Moses. Philo, indeed, shared some of the errors and prejudices of his contemporaries, but with his clear intelligence he soared above the mists which enthroned them. He likewise made exaggerated use of the allegorical method employed by his predecessors, and agreed with them in applying it to the entire Pentateuch, or at least to the greater part of its history and laws. To carry out this metaphorical line of scriptural interpretation he

devised symbolic numbers, explained Hebrew by Greek words, and from one and the same sentence deduced different and opposite conclusions.

To Philo allegorical exposition became almost a necessity. Had he not already found it in use, he would doubtless have invented it. He wished to give the sanction of the Holy Writ to the great thoughts which were partly the productions of his own rich mind, partly adopted from the philosophical schools of the Academy, the Stoics, and the Neo-Pythagoreans. Sharing and indeed surpassing in perversity the allegorical explanations he found in vogue, he departed from them just in that essential point which told against the necessity of the practice of the Law of Moses, and in that lay his chief importance.

But if, on the one hand, Philo stood firmly on Judaean ground, on the other he was no less imbued with the dogmas of the Grecian schools, which ran counter to the former, and he seems to have been equally swayed by the spirit of Judaism and that of Greece. Vainly he attempted to bring the contradictory ideas into harmony. They were so completely opposed from their very inception that they could not be reconciled. To solve the difficulty between the conflicting views of a creating God (Jewish doctrine) and a perfect deity (Grecian doctrine)

who does not come into contact with matter, Philo's system takes a middle course.

God created first the spiritual world of ideas, which were not merely the archetypes of all future creations, but at the same time active powers which formed the latter. Through these spiritual powers which surround God like a train of servitors, He works indirectly in the world. Spiritual power acting, as it were, intermediately between God and the world, is, according to Philo, the Logos, or creative reason, the divine wisdom, the spirit of God, the source of all strength. In Philo's more mystical than philosophical description, the Logos is the firstborn son of God, who, standing on the borderland of the finite and infinite, links both together. He is neither uncreated like God, nor created like the things that are finite. The Logos is the prototype of the universe, the delegate of God, whose behests it communicates to the world, the interpreter who reveals His will and constantly accomplishes it, the archangel who shows forth his works, the high priest and intercessor between the world and God.

Early Christianity made use of this doctrine of the Logos in order to assume a philosophical aspect.

GNOSTIC SECTS

Meanwhile Christianity developed a number of sects with most curious titles and of the most eccentric tendency. Half a century after the destruction of the second Temple the two forms of religion in the Old World (Judaism and paganism) underwent a transformation and partial union. Judaism, being without a state or point of centralization, endeavoured to consolidate itself, whilst the pagan world, in the full flush of its power, became disintegrated, and a disturbance was caused in men's minds which led to the most extraordinary results.

To the two elements borrowed from Judaism and Christianity there were added others from the Judaean-Alexandrian system of Philo, from Grecian philosophy and, in fact, from all corners of the earth, whose source can hardly be determined. It was a confusion of the most opposite modes of thought and teachings, Jewish and heathen, old and new, true and false, the lofty and the low, all in close juxtaposition and fusion. It seemed as though on the advent of Christianity into the world, all the most decided teachings of ancient times had bestowed a part of their contents on it, in order to obtain thereby importance and duration.

The old question, when did evil arise in the

world, and how could its existence be reconciled with a good and just Providence, occupied in the liveliest manner all minds which had been made acquainted with Jewish dogmas by means of the Christian apostles. It was only through a new conception of God that it seemed possible to solve this question, and this new belief was pieced together from the most various religious systems. The higher knowledge of God, His relation to the world and to religious and moral life, was called Gnosis; those who thought that they possessed it called themselves Gnostics, and understood thereby highly gifted beings, who penetrated the secrets of creation.

The Gnostics, or more correctly the Theosophists, who hovered between Judaism, Christianity and paganism, and who borrowed their views and forms of thought from these three circles, were drawn also from the adherents of these three religions.

The Gnostics pictured to themselves the Divine Being as divided into two principles of a God and a Creator, the One subordinate to the Other. God they called Silence or Rest, and depicted Him as enthroned in the empyrean heights, without relation to the world. His fundamental attributes were grace, love, mercy. From Him proceeded emanations which revealed a portion of His essence; these emanations were called aeons (worlds). Beneath this highest of

all beings they set the Creator of the world (Demiurge), whom they also called Ruler. To Him they assigned the work of creation; He directed the world, He had delivered the people of Israel, and given them the Torah. As to the highest God appertain love and mercy, which harmonize with freedom, so to the fundamental character of the world's Creator appertain justice and severity, which He causes to be felt through laws and obligations.

According to the usual practice of the age, the Gnostics found a passage of Scripture to illustrate the relations between the God of justice and the God of grace. Isaiah vii. 6 reads: "We will go up to Judah, and instal another king, the son of the good God (Tab-El)." (The correct translation there is "the son of Tabeal.") The Gnostics depicted the Creator as forming the world out of primeval matter by means of wisdom (achamot). "Wisdom," as it is expressed in their allegorical language, "became allied with primeval matter which existed from eternity, and a variety of forms were brought forth; but wisdom became thereby bedimmed and darkened." According to this exposition, the Gnostics assumed that there were three original Beings—the highest God, the Creator and Primeval Matter, and from these they developed the various conditions and stages in the spiritual and actual world. All that is good

and noble is accounted an emanation from God; justice and law come from the Creator; but what is imperfect, bad or crippled in this world is the result of the Primeval Matter. A by no means insignificant number of Jews allowed themselves to be blinded by the uncertain light of the new teachings, in which truth and falsehood were so wonderfully commingled, and to be thus drawn away from the parent body.

CHRISTIAN DOGMAS

During the time of the first generation of Amoraim, 230-280 C.E., Christianity had entered upon a new stage; in opposition to the tendency of the primitive Christians (Ebionites and Nazarenes) a universal Catholic Church had come into existence, whose fundamental doctrines (dogmas), collected from all quarters, some Pauline, others anti-Pauline, others heathen, were generally assented to by the majority of Christians. The various sects of primitive Christians and Gnostics were vanquished, being either embodied in the incorporated Catholic Church or rejected as heretical. This creation of a Catholic Church and the unification of the Christian religion, accomplished in the midst of all this diversity and schism, were largely brought about by the Bishops of Rome. These arrogated

to themselves, on the strength of their seat in the capital of the world, the supremacy over all other bishops and patriarchs, expelled them from the community for unorthodox opinions (as in the case of the discussion concerning the celebration of the Passover), and gradually obtained recognition as chief-bishops and popes. After the completion of this work the spirit of research also made its appearance among the Christians, and the traditions of the Church were subjected to a thorough investigation.

New dogmas made their appearance, which the authorities sought to establish and secure. The rigid doctrine of the unity of God, derived by Christianity from the parent religion, had in course of time and in proportion as the new church glorified the Messiahship of Jesus, given rise to a doctrine of duality: Father and Son, or the Creator of the world, and the Logos. To these were soon added a third. The primitive Jewish view of the inspiration by God of the prophets and other pious persons, which was, in this signification, characterized as holy inspiration (Ruach-ha-Kodesh), crystallized in Christianity into the dogma of the Holy Ghost, considered as a person, and regarded as an equality with God and Christ and as having originally co-existed with them. Without being aware of the fact, Christianity, which considered itself a truly spiritual and refined Judaism, had adopted

an entirely different idea of God; in fact a sort of tritheism. The more the Christian dogma of the Trinity was at variance with the very essence of Judaism, the more trouble was taken to establish that it was supported by the Old Testament, in order to give it thus the stamp of antiquity. The proof, however, was not to be furnished by straightforward means, and thus the fathers of the Church of the Palestinean and Alexandrian schools, being acquainted with Hebrew, were obliged to take refuge in all sorts of allegorical interpretations. Wherever the Scriptures contained several denominations for God, they professed to see an indication of the Trinity in the letter of the text itself. Even the simple opening words of the Pentateuch, "In the beginning," or more correctly, "In the creation's beginning of the heaven and earth," were interpreted by this Christology in proof of Christ's co-operation in the creation of the world; for "beginning" was interpreted to mean "Wisdom," or the "Word" (Logos), being synonymous with Christ, and this short sentence, unanimously interpreted in all Jewish spheres as a mere heading to the chapter, was thus found to contain the profound secret that "God created the world in Christ."

REFLECTION

We read in an introduction to the Bible, the following: "The murder of about 100,000 Jews in Egypt, Syria and Canaan by their heathen neighbours were but foreboding earnests of the fearful miseries of that nation (the Jewish) for the rejection of Jesus Christ. Vespasian, whom God just then marvellously advanced to the Roman throne in A.D. 69, invaded their country from the northeast, and quickly spread murder and flames to the southwest. The Romans besieged Jerusalem. The Jews scorned every gracious proposal which the compassionate Titus, now general for Vespasian, his father, could make them. (Titus sent Flavius Josephus, the governor of the just-conquered Galilee, to see if it were possible to come to any terms, short of slaughter. Josephus was certainly an oddly-chosen ambassador. The sight of that fluent traitor must have been enough to make the most peaceable citizen clutch at his sword. His mission, of course, failed.) Having besieged the city about six months, the Romans, A.D. 70, forced their way into it from the east. Provoked with the obstinacy of the besieged, they murdered every one they met with. While the streets ran with blood, the air was filled with the groans of the dying, the howlings of the

terrified and the desperate outcries of the ravished; the flames of the burning city ascended up to heaven. Jerusalem was turned into a ruinous heap. Besides 257,000 who perished in other places, 1,000,000 were said to have lost their lives at Jerusalem alone. About 97,000 were taken prisoners. Many of them were sent into Egypt by sea to be slaves. About 11,000 perished with hunger. Part were transported to Syria, to be devoured by wild beasts in the public diversions, or sold at the lowest rate for slaves.

"About 200,000 Jews, assembling under Barcocab (Bar-Cochba), a pretended Messiah, murdered the Roman subjects wherever they could find them. With no small difficulty the Romans defeated them in battle. After a siege of three years they took Bettar, their capital. Fifty other garrisons quickly surrendered. In this war about 600,000 Jews were said to have been slain by the sword, besides those who perished by fire, famine or pestilence. For several years fairs were held in Syria for selling the prisoners; and of those who were transported to Egypt, many perished by hunger, shipwreck and massacres."

All of the above barbarous deeds were, according to the Christian author, the vengeance of the pagans for the rejection of Jesus Christ.

Now, about the vengeance of the Christians,

but not, however, for the rejection of Jesus Christ, but for the rejection of Paul's doctrine which demands the abrogation of the Law of Sinai whereby the Jews would automatically become Christians all at once.

The Bible-Introduction continues: "Since that period the Jews have continued scattered among all nations, obstinately adhering to their ancient and distinguished ceremonies, in contempt of Christ.

"Dreadful have been their persecutions by the kings of Persia, Roman emperors, Arabian caliphs, kings of Spain, France, England, and princes of Germany, and often from the groundless fury of the outraged populace in these places. A few instances shall represent their miserable condition.

"About the beginning of the fifth century of the Christian era, the people of Macedonia, Dacia, Syria and Minorea murdered multitudes of them on account of their insulting their religion. In the eleventh, twelfth, thirteenth and fourteenth centuries, the popish Crusaders murdered them almost wherever they would find them. After various confiscations of goods, banishments and bloody massacres, they were expelled from England by King Edward, A.D. 1291, to the number of 160,000. Edward permitted them to transport their substance to France; but there, in his own dominions, he

confiscated it for himself, so that most of them perished through want. After several banishments and massacres they were, in 1300, finally expelled from France. About 1492 the Spaniards banished about 800,000 of them. Most of these perished by shipwreck, or through the inhumanity of the Africans. Many of their carcasses lay unburied. Between A.D. 1663 and 1666 scarcely any of them were left alive in the Persian empire."

To avoid any unequivocalness that the persecutions, banishments, bloody massacres and expulsions were (and in some countries are) exclusively the vengeance of the Christians on the Jews for not accepting Paul's doctrine, or, as it is commonly called, the religion of Christ, the author, a Professor of Divinity to the Associate Synod, concludes:

"About A.D. 1866, or 2016, we expect the whole of the Hebrew tribes to be converted to the Christian faith, and to be happily and orderly replaced in Canaan, where it is probable they will continue to the end of the world."

Christianity, which took up an extremely hostile position towards its mother religion, was founded by Paul of Tarsus. Paul proclaimed the abolition of the Mosaic code of laws. Let us compare values. Whose doctrine is of a higher value, the doctrine of God, or that of

Paul? We read in the doctrine of God, the Torah, the following divine statutes:

"And this day shall be unto you for a memorial; and ye shall celebrate it as a feast unto the Lord; throughout your generations, as an ordinance for ever shall ye celebrate it." (Exod. xii. 14.)

"And ye shall observe the unleavened bread (mazos); for on this selfsame day have I brought forth your armies out of the land of Egypt; therefore shall ye observe this day in your generations as an ordinance for ever." (Ibid. xii. 17.)

"And ye shall observe this thing, as an ordinance for thee and for thy sons for ever." (Exod. xii. 24.)

Paul taught: "In order to destroy sin, God had made a special dispensation. He had given up the Messiah, His son, to death." But, the above divine ordinances, however, were not given neither to atone sin nor to destroy sin. The above ordinances are, indeed, meaningless to the Gentiles, whose ancestors never were slaves in Egypt, whose armies God never brought forth out of the land of Egypt, to adopt these divine ordinances; but, why shall the Jews abolish them? We will cite another Divine ordinance:

"Congregation, one statute shall be for you, and for the stranger that sojourneth; a statute

for ever in your generations; as ye are, so shall the stranger be before the Lord. One law and one code shall be for you, and for the stranger that sojourneth with you." (Numbers xv. 15-16.) We ask: Why should the Jewish nation abolish such sublime ordinances? Why should not the Christian nations much rather indorse them? Is Paul's doctrine weightier and nobler than the doctrine of God, our Creator? How can a human being, even an Apostle, abolish such sublime statutes, revealed by the Almighty? We think: Not. How can, therefore, the Jewish nation ever submit to the abrogation of the Divine Law of Sinai? The logical answer is: Never. In spite of all that, the author of the Bible-Introduction regards, nevertheless, the Jewish people as heretics, to be compelled or converted into Christianity. The same author also states: "The Jews have continued scattered among all nations, obstinately adhering to their ancient and distinguished ceremonies, in contempt of Christ."

The assertion, "in contempt of Christ," must be rectified. The Jews are innocent of that accusation; it sounds to them like a malicious calumny. The Torah of Sinai with its statutes "for ever" is dear to the Jews, therefore they observe practically all ancient ceremonies, without having the least vestige of contempt of Christ. Contempt of Christ is entirely out of

the question. The Jews regard the morality he preached as identical with the morality which forms the basis of Judaism. They look on it as pure to the point of impracticality, on which point it differs from the Jews' ethics which were its inspiration. They trace the text of the Divine Torah, which Jesus declared he did not come to destroy, in all the discourses of Jesus; they find the influence of the prophets in his parables. But the Jews reject altogether the divine pretentions of Jesus, which were not pretended by Jesus himself, but formulated by Paul about fifty years later.

Paul had not known Jesus. He had been at first an opponent of his doctrines, but he was converted about the year 37, and soon went much further than his master. What Jesus preached was scarcely a religion, and Christianity is something perhaps a little different even from the so-called religion of Christ which Paul formulated. Paul became the apostle to the Gentiles, who, in a sense, were ready for him. The cultivated heathens were wanting, by that time, a more spiritual religion than their own, and they were used to worshipping so many gods that to require belief only in three was a great simplifying of their faith.

To strict Jews the Trinity would have been unthinkable. What Paul taught was in effect a new faith—new in dogma, and new, to some

extent, in doctrine. Jesus had distinctly said: "not one jot nor one tittle of the Torah shall pass away." Paul disregarded this, and definitely and deliberately cast aside the obligations of the Torah. Strict Mosaic observance was a burden which the pagan would not have taken upon himself, and was one from which the lax Jew was glad to be relieved. How, then, can the Jews, the first and foremost founders of a pure religion, be blamed for their denying the possibility of the Torah, revealed by the Almighty, being abolished, and for their abhorrence of every deviation from the pure doctrine of the absolute unity of God?

The following historic narrative may perhaps illustrate the psychology of the Christians with reference to the unconverted Jews. The first Christian Emperor, Constantine, was sixty-two years old at the time of his formal conversion. He had been a quite comfortable heathen all these sixty-two years, and on his accession had ruled at first with fairness and justice. But when political motives, and his mother, the Empress Helena, who was an ardent believer in the new doctrine, had united to make him change his faith, he changed with it his character. He became both cruel and unjust. It seemed as if he really could not understand why, if he were converted, pagans, or Jews either, should remain unconverted. He never

could grasp the fact that he, in his unconverted state, had been a heathen; whilst the Jews, in their unconverted state, were Jews. But *this* really made all the difference.

* * *

The greatest marvel of the ages
And nations' target for their hate
Was Israel, but most courageous
He was, and kept his faith in fate.

The Jew has suffered tribulations
In every corner of the earth.
He was the scapegoat of the nations,
His presence gave to rancor birth.

Among the narrow-minded people,
Among the bigots, inhumane,
Whose motto is: "Destroy and cripple
The truth, and righteousness disdain."

But faith has been the Jew's Menorah,
And confidence—perpetual light;
He sought his refuge in the Torah,
The "Book of Books" was his delight.

The Jew was never a believer
That might is right and strength is law;
And silently he used to quiver
And suffer patiently the blow.

Administered to him with fury
By mighty foes in many lands,
Who were the judges and the jury,
And stained with Jewish blood their hands.

The Jew is full of ancient glory,
He is God's standard-bearer true;
He told the world a lovely story,
Which other nations can't subdue.

PARADISE ILLUSTRATED BY PHARISEES

Extractions from a Poem Composed in Archaic Aramaean, Devoutly said by all Jewish Congregations on the first Day of Pentecost

I will rehearse aloud
And speak of the sanctity of the Creator,
Who upholdeth the world to eternity;
His strength is eternal,
And which is impossible to describe,
Although the heavens were parchment
And all the reeds were pens,
The seas and all the waters were ink,
And all the inhabitants of the earth
Were scribes and writers,
Yet would it be insufficient to declare
The glory of the Lord of Heaven,
Who also ruleth the terrestrial globe.

He raised the world alone and secreted it.
He founded it without fatigue or weariness.
He prepared all His work in six days,
And placed the splendour of His glory
Over His fiery throne.
A host of thousand times ten thousands
And myriads of angels minister to Him.

The praise of the Sovereign of the universe
Is alike beautiful for the nation to declare
In the presence of the kings of the nations,
Who come assembled, and are surprised
At their patient suffering, and therefore
Enquire of them for a sign concerning this,
Saying, Whence, and who is thy Beloved,
O thou most beautiful of women,
That for His sake thou sufferest thyself
To be bruised by the lions?
Glorious and honourable shalt thou be,
If thou wilt associate thyself with us,
Then we will do thy will in every place.

The nation wisely answers them
By informing them of a small part of his praise;
Saying, If ye knew Him,
Ye would wisely seek to be better acquainted
with Him.
For of what importance is your greatness in
comparison
With the exalted state to which He will raise me,
When the time of my redemption shall arrive?

A perfect joy and lovely gift will they enjoy,
When He shall gather his captives to the City of Jerusalem;
Then will His glory rest on them night and day,
Forming His canopy therein, to be crowned with praise,
With the splendour of the clouds,
To beautify the bridal canopy,
That will be formed for everyone according to his works,
When the righteous will be placed on chairs
Of pure gold adorned with seven steps,
In the presence of Him who is mighty in works.

Their countenances will be cheerful
As the splendour of the heavens
And the brightness of the stars;
So that it is impossible for lips to declare their glory;
Neither hath it been revealed to any prophet or seer.
No eye hath seen the delight which they will enjoy in Paradise,
Dancing in the Divine presence.
To Him they will point with reverential awe, saying:
This is He in Whom we hoped in our captivity,
In Whom we firmly believed.
He will certainly bestow on us
The portion which He hath promised us of old.

The sporting of Leviathan with the ox of the high mountain,
When they shall approach each other and engage in battle.
With his horns he thrusts at the mightiest beasts,
But the Leviathan will leap towards him
With his fins and great strength.
His Creator will then approach him with His great sword,
And will prepare him for an entertainment
For the righteous; who will seat at a table
Formed of jasper and carbuncle,
With a river of balm flowing before them,
When they will delight themselves,
And be satiated with the bowls of wine
Prepared at the creation, and reserved in the wine-press.

As ye have been happy to hear the praise of this poem,
So shall ye be seated in the society of the righteous.
Ye shall also merit to sit in the most exalted part,
If ye will attend to the words that I deliver in purity.
Our God is exalted; He is the first and the last;
He desired and chose us, and delivered us the Torah.

THE PHARISEES INDORSED HEATHENISH DOGMAS

The Torah or the Mosaic code of laws was not ratified by the masses of the Jewish nation for more than a thousand years after the death of the great Law-giver. The contents of the Torah were known only to a certain prominent group in the following order: "Moses received the Torah on Sinai, and handed it down to Joshua; Joshua to the elders; the elders to the prophets; and the prophets handed it down to the men of the Great Synagogue." (Ethics of the Fathers, 1:1.) Each of these groups knew the contents of the Torah and promptly obeyed, but to the vast masses of the Jewish nation the contents of the Pentateuch were unknown, and those who knew disobeyed. Moses himself, even, was not always unquestioningly obeyed. Judaism, for all its minute bodily observance, is, according to the Torah, essentially a spiritual religion. Future rewards are not snapped out after any human pattern. The Torah's reward for obedience follows: "And it shall come to pass, if ye will hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your hearts

and with all your soul, that I will (in exchange) send rain in your land in its due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thy oil, and I will give grass in thy field for thy cattle; and thou shalt eat and be satiated." (Deut. XI. 13-15.) Such simple reward for so much obedience is not very attractive.

Allah's promised paradise, for instance, is of a quite different sort. Creature comforts and very earthly delights (a thousand very charming virgins serving food in a thousand golden vases) are to be the portion of every believer in Him, and in Muhammad, His prophet. (The word Allah is one of the many Hebrew names of God.) The Pharisees received their name from the fact of their *explaining* the Scriptures in a peculiar manner, and of deriving new laws from this new interpretation. Their opinions were framed, their actions governed by one cardinal principle—the necessity of preserving Judaism. The Pharisees asserted that the fate of the state, like that of the individual, depended not upon man but upon God. It was not human strength, nor human wisdom, nor the warrior's prowess that could determine the weal and the woe of the Judaean state, but Divine providence alone. Everything happened according to the eternal decrees of the Divine will. Another view of the Pharisees

was probably directed against the following objection urged by the Sadducees: If the fate of the individual or of the state did not depend upon the actions of the one or the policy of the other, there would be an end to Divine justice; misfortune may then assail the righteous man, whilst the sun of happiness smile upon the sinner. This reproach the Pharisees set aside, and at the same time made Judaism more attractive than it used to be, by the doctrine, borrowed from another source, the foreign dogmas brought by the Jewish nation from Persia and Babylonia, which taught that Divine justice would manifest itself not during life but after death. God will rouse the dead out of the sleep of the grave; He will reward the righteous according to their works, and punish the wicked for their evil deeds. "Those will rise up to everlasting life, and these to everlasting shame."

If these doctrines were not found in the books of the Law, they were ascribed to the great teachers (the Sopherim and the great assembly, אנשי כנסת ה־גדולה, Keneseth ha-Gedolah), which, at the time of the return of the Captivity, had given form and new vigor to the religious sentiment, and at the head of which stands the illustrious expounder of the Scripture, Ezra the scribe. Ezra transcribed the Pentateuch from old Hebrew characters to these in use at

the present day, to the ancient Assyrian alphabet.

The Sadducees, the Protestants of Judaism, probably derived their name from one of their leaders, Zadok. They proceeded from this fundamental principle: The state could not be upheld by the strictest observance of the laws of religion alone, nor by mere reliance upon Divine protection. Man must exert his bodily strength and his spiritual powers; he must not allow himself to be kept back by religious scruples from forming political alliances, or from taking part in wars, although by so doing he must inevitably infringe some of the injunctions of religion. According to the Sadducaean views, it was for that purpose that God bestowed free will upon man so that he himself should work out his own well-being; He is Fate, and human concerns are not at all swayed by Divine interposition. Reward and punishment are the natural consequences of our actions, and are therefore quite independent of resurrection. Without exactly denying the immortality of the soul, the Sadducees completely repudiated the idea of judgment *after* death. The Sadducees laid down the following rule: Only the ordinances which appear clearly in the Pentateuch are binding. Those which rest upon oral tradition, or had sprung up at various times, have a subordinate value and can not

claim to be inviolable. The ardent longing for the Messiah, and the belief in his advent, which swayed all classes of the Judaean nation, excepting the aristocracy, owes its origin to an overpowering, mysterious feeling which reigned among all classes of the nation, and which became daily stronger as their political position became more and more intolerable.

The Coming Era (Olam ha-Ba) a Hereafter with its Paradise and Hell, and the names of angels, brought by the Jewish nation from Persia, was likewise indorsed by the Pharisees, for the sake of strengthening Judaism. Simeon Ben-Lakish, Jochanan's contemporary friend and brother-in-law, possessed a certain originality in the study of the Agada, and advanced peculiar views, which were only estimated at their proper worth in later times. It was often questioned in the schools at what period the sufferings of Job occurred, the other circumstances of this remarkable drama were also debated, and the most contrary views found expression. Resh-Lakish seemed to have come to an accurate conclusion in advancing the opinion that Job had existed at no period, that he had never lived, and was simply an ingenious moral creation (Mashal). The names of the angels were regarded by Ben-Lakish as not having been originally Jewish, but as being a foreign element transplanted into Judaism.

The Talmud, a gigantic and ingenious literary product of the Pharisees during six centuries, reflects the various superstitious practices and views of its Persian birthplace, which presume the efficacy of demoniacal medicines, of magic, incantations, miraculous cures and interpretations of dreams, and are thus in opposition to the spirit of Judaism. The Talmud also favors an incorrect exposition of the Scriptures, accepting, as it does, tasteless misinterpretations.

PROPHECY

Let us consider closely the words of fire and balm, the soul outpourings of the Prophets, and see if their prophecies were always promptly fulfilled or not. The great Prophet Isaiah prophesied: "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (II. 4.) Is there any possibility that this prophecy shall ever be in course of fulfilment? As long as there are different languages, and as long as there are different creeds, there can not be the least possibility of even such a thought. The prophecy of total disarmament has exactly so much chance ever

to be fulfilled, as has the following prophecy, that the beasts of prey, the wolf, the leopard and the lion, will change their nature and dwell together with the kid and the calf. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the young lion and the fatling together; and a little child shall lead them." (Ibid. xi. 6.) So little there can ever be a chance that the thirty languages of the Indo-Germanic or Aryan family shall change into one language, so little can there be a chance that the prophecy of a total disarmament shall ever be fulfilled.

Let us investigate another prophecy and substantiate to what advantage or disadvantage the prophecy predicted by the Prophet Jeremiah was fulfilled: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them; but this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord: I will put my Law in their inward parts, and write it in their hearts." (xxxi. 31-33.)

The consequences of the fulfillment of this splendid prophecy were: The house of Israel,

namely, the Ten Tribes, became heathen altogether (probably Japs, or Chinese), and disappeared entirely from the scene of history. Both Jews and Gentiles will be inclined to admit that the course of fulfillment of Jeremiah's prophecy was absolutely a great disadvantage to the Ten Tribes. We can, therefore, understand the cause and reason of the Judaeans, who formally claim that the Jewish people, in virtue of the divine revelation given to Moses, possesses the true knowledge in things religious, why the prophecies of their great prophets never enchanted them, and at no epoch made them enthusiastic; must less to indorse these prophecies as a part of their religious creed. Judaism recognizes that the Mosaic Scriptures of the Pentateuch are of absolute Divine authority. The other Hebrew Scriptures are also recognized as prophetic, i.e., as the writings of inspired men, but are not placed on the same line with the Law of Moses. The decisive and normative authority to the Jewish people is the "holy laws" of Moses.

The literary work of the great prophets shone, indeed, like starlight on the nightly firmament. But the light these stars gave forth, though brilliant, was of a somewhat wavery and uncertain sort. It became, at times, obscured by the greatest of the fixed stars—the Divine Law of Moses. This Law does not

consist of creeds, but of what we ought to do, and what we ought to leave undone. With the exception of one creed, the unity of God, it consists, for every Jewish individual in the Dispersion, of about eighty affirmative precepts which comprise, if literally pursued, several hundreds of the prohibitive commands. The Torah is written by hand on expensive parchment, and placed in the Holy Ark of every Synagogue. The literary work of the prophets, on the other hand, is not written by hand, but printed in the very usual manner; is not placed in the Holy Ark, not even in the Synagogue itself, but in the Synagogue's library.

"UNTIL SHILOH COME" (GEN. XLIX. 10)

We read in the English Bible-interpretation thus: "This remarkable prophecy, "Until Shiloh come," has been variously interpreted. It is interesting to know that ancient Jewish rabbins almost unanimously adopted the Messianic interpretation. Thus in the Targum, of Onkelos it is rendered "Until Messiah comes, whose is the kingdom." In the Jerusalem Targum "Until King Messiah comes, whose is the kingdom." Rashi, "Until Shiloh come—King Messiah."

People versed in Hebrew know very well that the above translation adopted by the most

of the ancient rabbins is, at all events, a very artful translation. Rashi changed the word Shiloh which ends with an H, to Shilo, with an O, and after this operation was performed, Rashi divided the new word into two, shilo, meaning "presents unto him" will be brought. This artistic translation, however, was almost unanimously adopted for the sake of making Orthodox Judaism more attractive by giving the Messianic hope the sanction of the Holy Writ.

The artless translation of the verse under discussion follows: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until he (Judah) will come to Shiloh; and unto him (Judah) people (the twelve tribes) will gather." Later history proves this. "And the whole congregation of the children of Israel assembled together at Shiloh, and set up the Tabernacle of the congregation there." (Joshua XVIII. 1.) "There is a feast of the Lord in Shiloh yearly, in a place which is on the east side of the highway that goeth up from Beth-el to Shechem." (Judges XXI. 19.) Now we will cite the verse which contains the missing link. "And Rehoboam went to Schehem: for all Israel were come to Shechem to make him king." (I Kings XII. 1.)

Shiloh lies twenty miles north of Jerusalem and twelve miles south of Shechem. The ancient name is preserved in the modern village of Seilum,

which shows traces of various ancient buildings. To Shiloh, the first permanent resting place of the Tabernacle with its Ark of the Covenant, annual pilgrimages were made by the Hebrews till the days of Samuel.

Shechem was indeed the place of concentration. But there can be no doubt that the coronation itself took place in Shiloh where the tabernacle of the Lord was set up. The coronation ceremony took place in a suburb of Shiloh, on a place which is on the highway that goeth up from Beth-el to Shechem. This place was designated for the yearly feast of the Lord, and for other similar celebrations. To understand "the gathering of the people" the quotation of one more verse is required. "For he (Solomon) had dominion over all the region on this side of the river, from Tiphsah even to Azzah, over all the kings on this side of the river." (I. Kings 4:24.) These kings, as well as the Twelve Tribes, gathered for Rehoboam's coronation which should have taken place before the Lord in Shiloh. But then, according to the prophecy, the sceptre departed from Judah. Ten Tribes revolted, installed another King and became a separate Kingdom. The verse under discussion is quoted again. "The sceptre shall not depart from Judah, not a lawgiver from between his feet, until he (a King from Judah, Rehoboam) will come to Shiloh (for the corona-

tion); and (until then) unto him the people (the twelve Tribes and others) will gather."

Finally, the artless translation of two other verses, one of them involving the very base of Christian theology, is quoted here. First verse: "And he blessed them that day, saying: With thee (your decency shall serve as an example) shall Israel bless (their children), saying, God make thee as Ephraim and as Manasseh." (Gen. XLVIII. 20.) It is a known fact that these two tribes, Ephraim and Manasseh, were amongst the Ten Tribes who became heathens, and disappeared entirely from the scene of history. If a Jewish father should thus bless his children, if he would take the decency of these two tribes as a standard, it would then absolutely mean a blessing; his beloved children to become heathens. Second verse: "With thy seed (the decency of thy seed shall serve as a standard) shall the nations of the earth bless (their children)." (Gen. XXII. 18.)

ANIMAL SACRIFICES

We read in "Christ and His Kingdom in the Shadows": "We shall not enter into the question of the unfulfilled prophecies connected with this great and profoundly interesting race, but would ask the thoughtful Jew one question:

Is it conceivable that the Jewish race, if they had Palestine in possession, would, if they could, restore the minutiae of the Levitical ceremonies? Is there one Jew in a thousand so little influenced by the growth of religious ideas, that he *could* go back to animal sacrifices?"

This question was answered, eight centuries ago, by the great Maimonides with a firm negation. Maimonides admitted that the institution of sacrifice in the Bible was a temporary device instituted to wean Israel away from the practice of idolatry. This precautionary measure is now quite superfluous. Israel, once insanely polytheistic in its tendencies, is now inflexibly monotheistic. Animal sacrifices and Levitical ceremonies were of a temporary character and validity. The Jew will never go back either to animal sacrifices or to Levitical ceremonies. The cultivated Jewish thought, however, does not coincide with the Christian thought connected with the abrogation of all the "holy laws" of Moses.

WHAT IS CHRISTIANITY?

We read in the International New Encyclopaedia the following: "Who is a Christian, and what is Christianity?" He who regards Jesus as presenting the highest religious ideals of the

world, and who tries to follow those ideals in his own life, is a Christian, whatever else he may or may not believe.

Men have divided, however, upon a definition of Christianity from the point of view of its historical content. Four great groups of answers have been made to the question: What is the content of Christianity?

I. The teaching of Jesus only. Even the rest of the New Testament is not authoritative and may be in error in fundamental things. For example, the view of John or of Paul regarding the person of Jesus may be rejected. An example of this general position may be found in Harnach's "What Is Christianity?" (English translation).

II. The teachings of the New Testament.

III. The teachings of the New Testament and the decisions of the ecumenical councils of the early Church.

IV. The teachings of the New Testament and the formal dogmas of the orthodox Church up to the present time.

THE LEADING CHRISTIAN DENOMINATIONS OF THE WORLD AND THEIR MANIFOLD TENETS

1. Adventists. Their tenets differ from the evangelical denominations chiefly on the subject of the Pre-Millenial Advent, and on the bodily reign of the saints on the earth with the Lord.

2. Baptists. The Baptist Church rejects the practice of infant baptism, and holds that the only proper subjects of the ordinance are those who make a credible profession of faith in Christ. The Baptists also hold that the immersion of the person, so as to be entirely under or covered with water, is the only Scriptural mode of administering the ordinance.

3. Anti-Mission. In the latter part of the eighteenth century a number of Baptists opposed the formation of societies for the conversion of the heathen. They also abstained from instituting collegiate and theological places of instruction.

4. Disciples of Christ. They hold that Christian unity can never be obtained unless all creeds are cast aside, and the teaching of the Bible alone followed.

5. Free-Will Baptists. They are Arminians in doctrine, and they agree with the New

Connection General Baptists in England very closely. They deny the necessity of baptism as a prerequisite to participation at the Lord's table.

6. German Baptists. They call themselves Brethren. Within this denomination there are two parties—the one who believes punishment terminates with death, the other that it extends beyond death, but only for a limited season. They hold that it is unbrotherly and wrong to go to law with their fellow-members, that war is unlawful, and they dislike the practice of collecting and publishing statistics, which they think is an evidence of worldly pride.

7. Mennonites or Dutch Baptists. They plead for universal toleration in religion, and debar none from their societies who lead pious lives and own the Scriptures as the Word of God, only insisting that those who have not been baptized on confession of repentance and faith shall make such confession, and then receive the ordinance.

8. Seventh-Day Baptists. A body who differ from the regular Baptist Church only in the refusal to observe the first day of the week as the Lord's day. They claim that God designated the seventh day as holy to him, and that God alone can, and he never has, authorized the substitution of the first day.

9. Six-Principle Baptists. They take their

name from the circumstance that they attach great importance to the six principles mentioned in the sixth chapter of the Epistle to the Hebrews. The six principles are: (1) Repentance from dead work. (2) Faith toward God. (3) Doctrine of baptisms. (4) Laying on of hands. (5) Resurrection of the dead. (6) Eternal judgment.

10. Church of God. They regard the washing of feet as an ordinance of Divine appointment, no less than baptism and the Lord's supper.

11. Christian Connection. They profess that they take the Bible as the rule of their faith; they recognize the inspiration and Divine authority of the Scriptures. They allow all men to form their own views from the Word of God, and hence they do not insist on uniformity. They do not all receive the doctrine of the Trinity. They insist on immersion, but they admit believers of all denominations to the Lord's table.

12. Christian Science Church. A system of religion founded by Mary Baker Eddy in 1866, based upon the Scriptures, especially the teachings of Jesus Christ. Christian Science purports to solve the mystery of evil. It denies the personality of evil as devil and affirm positively that evil has no real existence or immortality. Sin or evil is a negation, a

wrong sense of the truth, a wrong sense of that which is eternally right. Christian Science denies the supposed naturalness of sickness and death, and declares them to be abnormities of the "carnal mind."

It declares as a scientific postulate that "all manner of diseases" are curable, and the practice of Christian Science is attesting this statement by healing all of the diseases heretofore regarded as incurable, such as malignant cancers, etc.

13. CONGREGATIONAL CHURCH. They are so called from their holding that each particular congregation is authorized by Christ to exercise all ecclesiastical power within itself, without being subject to the control of any bishop, synod, presbytery or council composed of any delegates from associated churches. Every separate congregation is a complete church in itself.

14. GREEK CHURCH. It denies the claims of the Papal Church that the Roman is the true Catholic and Mother Church of Christendom. The Greek Church disowns the authority of the Pope of Rome. The Greeks designate their Church "The Catholic and Apostolic Church." They do not baptize their children until they are three years of age, and sometimes even until they have reached the age of fifteen or eighteen years. Baptism is performed by

trine immersion. They grant no indulgences, nor do they claim the infallibility of the Church. They affirm the doctrines of the procession of the Holy Ghost from the Father only, and the use of leavened bread in the sacrament. They do not object to images of silver and copper, or to paintings, in their churches. They approve the marriage of their priests before ordination, but never after. Their patriarchs and bishops are always chosen from the unmarried clergy.

At the head of the Greek Church is the Patriarch of Constantinople. The other patriarchs are those of Jerusalem, Antioch and Alexandria. Each of these patriarchs has under his jurisdiction metropolitans, archbishops, bishops, archimandrites (or heads of the monasteries) and the lower clergy. The next person in dignity to a bishop is the archimandrite, who is director of the convents within a diocese; then follow in order the archpriest, the priest, the deacon, the subdeacon, the chaunter and the reader.

15. Russo-Greek Church. The Greek Church in Russia adheres, in the main, to the doctrines and ceremonies of the same Church in other parts of the East, although it is independent of the Patriarch of Constantinople.

16. Jacobites and Nestorians. The Eastern Christians who have renounced the authority

of the Greek Church, and differ from it in some points of doctrine and ceremonial, are of two classes—the Jacobites and Nestorians. Nestorius was Bishop of Constantinople, and was distinguished by great learning and eloquence, and a remarkable independent spirit. His first dispute with the Roman Church arose from his protesting against calling Mary "the Mother of God," to which he objected as implying that she was the mother of Divine Nature. Cyril and others raised against him the cry of heresy.

17. Armenian Church. The doctrine of this Church, in general, is similar to that of the Greek Church. Like the latter they assert the procession of the Holy Ghost from the Father only. They hold to seven sacraments—baptism, confirmation, penance, the eucharist, extreme unction, orders and matrimony. They lay great stress upon the duty of fasting.

18. Coptic Church. They hold seven sacraments; they agree with the Greek Church in trine immersion in baptism; they delay the baptism of males for forty days, and of females for eighty days; they agree with the Greek Church in the doctrine of the Lord's Supper; they invoke saints, pray for the dead, venerate images, have four Lents, but they reject all sculptured representations except the cross.

19. Abyssinian Church. For ages the Abyssinians have been Christians, but with a strange

mixture of the Judaism which had formerly prevailed in the country. They practice the invocation of saints, prayer for the dead and the veneration of relics, but they disavow the tenet of transubstantiation. Then, again, with a Jewish leaning, they practice circumcision, but avowedly only as a custom, and not as a necessary rite.

20. Church of England. The opinion that St. Paul preached the Gospel in Great Britain is entertained by many learned men. It is certain that Christianity was established in that country in the second century. Her doctrines are to be found in the Creeds, the Thirty-nine Articles and the Homilies.

21. Protestant Episcopal Church. The Protestant Episcopal Church in the United States is the daughter of the Church of England. She accepted as her standard the Thirty-nine Articles. On the great fundamental doctrines of the Christian faith, these are in full harmony with the tenets of other evangelical churches.

22. The Society of Friends or Quakers. On the doctrine of God, and a Trinity of persons, in the Divine Being, the orthodox body holds the Deity of the Father. On the subject of man's legal and moral state, they hold that the Bible does not teach that guilt is inherited either from Adam or from any of our fore-

fathers, and that it is a matter of fact and consciousness that we do not feel any sorrow for their sin. As to our moral state, man was made in the Divine image; but being left to freedom of his own will, he fell from that estate, and experienced all that was involved in the warning, "In the day thou eatest thereof thou shalt surely die," for "to be carnally minded is death." As to baptism and the Lord's Supper, Friends hold that there is no evidence that Christ intended that the ordinance usually called "the Lord's Supper" was to be perpetual.

23. HICKSITE FRIENDS. They repudiate the evangelical doctrine of atonement, holding that the Scriptures do not teach that a satisfaction or compensation was needed before God could or would forgive sin, and that the idea that Jesus Christ was appointed to be killed before pardon could be extended to sinners is utterly to be rejected. They believe that Jesus lived and died for the purpose of removing the enmity against God which dwells in the unrenewed human heart, and that this has not been fully effected, but that the Spirit of Christ still operates in the soul of man for this object. In regard to the Trinity and the nature of Christ, they are clearly in harmony with the Unitarians.

24. LUTHERAN CHURCH. This Church occu-

pies a larger area, embraces a larger population and includes a larger number of communicants than any other Protestant communion. The debt which the Reformed or Protestant Churches owe to Luther may be inferred from the fact that he reduced the number of sacraments to two, viz.: Baptism and the Eucharist. He proved the mass to be no sacrifice, exploded the adoration of the host, auricular confession, meritorious works, indulgences, purgatory, the worship of images, etc., which had been introduced in the corrupt times of the Romish Church. He also opposed the fastings of the Romish Church, monastical vows, the celibacy of the clergy, etc.

25. PIETISTS. This was the name implied to the members of the Lutheran Church who followed Dr. Phillip James Spenner in his movement to reform the Church. The Pietists were charged with many errors; of these the chief was that "Divine influence is necessary to the right understanding of the Scriptures." They taught that without Divine help no man can enter into the spirit of them; no man can relish or enjoy these parts which relate to the Divine life and the experience of the Christian; for so saith St. Paul: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Another

thing which gave great offence was that they renounced the vain amusements of the world. Thus dancing, pantomimes, public sports, theatrical diversions, the reading of humorous and comical books, with several other kinds of pleasure and entertainment, were prohibited by the Pietists as unlawful and unseemly, and therefore by no means of an indifferent nature. But the most offensive of all their errors, real or supposed, was, that no person that was not himself a model of piety and divine love was qualified to be a public teacher of piety or a guide to others in the way of salvation.

26. METHODIST CHURCH. They retained twenty-five of the thirty-nine Articles of the English Church, with some modifications, and rejected the remaining fourteen. They believe that repentance, including both sorrow for sin and turning away from it, precedes faith.

27. METHODIST EPISCOPAL CHURCH IN THE UNITED STATES. In doctrine and general policy and discipline, the Church is in harmony with the parent society of England.

28. UNITED BRETHREN IN CHRIST OR GERMAN METHODISTS. In doctrines the United Brethren in Christ substantially agree with the Methodists in general, except that they leave the questions of Baptism, the Lord's Supper and the Washing of the Saints' Feet to the judgment of each individual member.

29. Mormons, or Latter-Day Saints. They believe the Bible to be the Word of God. They believe in the Trinity, the atonement and in four ordinances as Divine obligations, viz.: repentance, faith in Christ, baptism by immersion, and the laying on of hands for the gift of the Holy Ghost. They believe in the continued power of miracles of healing, prophecy, revelation and the gift of tongues and visions among the saints. They look for the literal ingathering of Israel, the restoration of the Ten Tribes, the personal reign of Christ on earth for a thousand years of Millennial glory, and they practice ploygamy. Polygamy is legalized, but is not an article of their creed; it is not adverted to in the Book of Mormon. Aside from their encouraging polygamy, the Mormons are not immoral.

30. New Jerusalem Church. They hold that the Bible is divinely inspired throughout, and consequently the repository of the whole will and wisdom of the Most High God; this will and wisdom are not in all places discoverable from the letter of the sacred pages, but lie deeply concealed. Even the historical parts of both the Old and New Testament contain vast stores of important and spiritual wisdom under the outward letter. Their teachings attach great importance to repentance and good works, denying the doctrines of justification by faith,

imputation of Christ's righteousness, predestination, etc.

31. Presbyterian Church. The system of the leading feature is the party of ministers, while the influence of the laity (the people, as distinguished from the clergy) is provided for by the establishing of the office of ruling elder. A parish or congregation has its Church session, which comprises the minister and elders elected by the members. The Church of Scotland is recognized as the Mother Church of Presbyterianism.

In regard to the doctrines of the Trinity, the Divine and human natures and the offices of Christ, the atonement, the inspired Scriptures, and all the cardinal doctrines of Christianity, the Church of Scotland and its numerous offshoots are clearly and unequivocally in harmony with sister Churches of the Reformed Faith. In regard to predestination, election, free-will, depravity and perseverance of saints, the Scottish Church and her branches are distinctly Calvinistic.

32. Reformed Churches. The title of "the Reformed Church," in contradistinction to the Lutheran Churches, was applied to all those Churches who adopted the Presbyterian form of Church government and the Calvinistic interpretation of the doctrines of election.

The Confession of Faith adopted in the first Synod consisted of forty articles.

33. Roman Catholic Church. The definition given of this Church by its theologians is that it is the Catholic or "Universal" Church, consisting of the community of the faithful united to their lawful pastors, in communion with the See of Rome, and under the obedience of its Bishop, the Pope, who is claimed to be the successor of St. Peter, and the Vicar (Deputy) of Christ on earth.

The Creed of the Church may be briefly summed up as follows:

(1) That Christ has established a Church upon earth, and that this Church is that which holds communion with the See of Rome, being one, holy, Catholic and apostolical.

(2) That we are obliged to hear this Church, and therefore that she is infallible by the guidance of Almighty God in her decisions regarding faith.

(3) That Peter, by Divine commission, was appointed the head of this Church, under Christ its founder; and that the Pope, or Bishop of Rome, as successor to St. Peter, has always been, and is at present, by Divine right, head of this Church.

(4) That the Virgin Mother of Jesus is entitled in her own right, as chosen of God, to

receive the humble homage and adoration of those who profess to love her Son.

(5) That the Canon of the Old and New Testament, as proposed to us by this Church, is the Word of God, but that all Traditions preserved and handed down by this Church as originally delivered by Christ to His disciples are entitled to equal respect and credence; but that both the written Word and the Traditions must be received only as defined and expounded by the Fathers, and since authoritatively by this Church, in and by duly constituted Councils.

(6) That honor and veneration are due to the angels of God; that the saints, reigning together with Christ, are to be worshipped and prayed to; and that they do offer prayers unto God for us, and that their relics are to be had in veneration.

(7) That the images of Christ, of the Blessed Virgin and of other saints ought to be had and retained, and due honor and veneration ought to be paid them to.

(8) That in the most holy Sacrament of the Eucharist there is truly, really and substantially the body and blood, together with the soul and the divinity, of our Lord Jesus Christ.

(9) That in this Sacrament there is, by the omnipotence of God, a conversion or change of the whole substance of the bread into the body of Christ, and of the whole substance

of the wine into His blood, which change we call transubstantiation.

(10) That under either kind Christ is received whole and entire.

34. UNITARIANS. Unitarians are so called from their belief in the personal Unity as opposed to the Trinity of God. They believe in one supreme self-existent God, the Father. Jesus Christ they regard as dependent upon God, accepting literally His saying: "My Father is greater than I." But while they all agree in the doctrine of the subordination of the Son to the Father, they differ widely in the views of His nature. Some consider Him to have been a mere man, and like all other man in His origin. Others believe Him the Son of Mary by supernatural generation. The Holy Ghost is believed by Unitarians to be a divine influence from God, and *not* a person. Unitarians profess to derive their views from Scripture, and to make it the ultimate arbiter in all religious questions. They undertake to show that interpreted according to the settled laws of languages, the uniform testimony of the sacred writings is that the Holy Spirit has no personal existence distinct from the Father, and that the Son is a derived and dependent being. Three of the passages of the New Testament which have been relied on to prove the contrary they hold to be spurious (counterfeit). Other passages

they maintain to have received an erroneous interpretation. They insist that ecclesiastical history enables them to trace in the obsolete systems of heathen philosophy the introduction of the received doctrine into the Church, in which, once received, it has been sustained on grounds independent of its merits; and they go so far as to aver (to affirm positively) that it is satisfactorily refuted by the Biblical passages, when rightly understood.

35. UNIVERSALISTS. The distinguishing characteristic of this denomination is the belief in the final holiness and happiness of the whole human family. Within the denomination there are two parties—the one who believe punishment terminates at death, the other that it extends beyond death, but only for a limited season. The "Profession of Belief," adopted by the General Convention of Universalists in the United States, at the session held in 1831, has never been altered, and is perfectly satisfactory to the denomination: "Art. I: We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and final destination of mankind. Art. II: We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of grace, who will finally restore the whole family of mankind to holiness and happiness.

Art. III: We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works; for these things are good and profitable unto men."

Universalists claim that salvation of all men was taught by Jesus Christ and his Apostles. It was also taught and defended by several of the most eminent Christian Fathers, such as Clemens Alexandrinus, Origin and others. In the third and fourth centuries this doctrine prevailed exclusively.

It was condemned by the fifth General Council, C.E. 583; after which we find few traces of it until it revived at the period of Reformation, and since that time it has found many able and fearless advocates. At the present day Universalism prevails more extensively than elsewhere in England, Germany and the United States.

There are also numerous minor Christian denominations and sects. In Europe, America, Australia and many of the Polynesian Islands, Christianity is the prevailing creed of every State. The Muhammedan countries in Asia are Turkey, Persia, Afghanistan and the Khanates of Central Asia; in Africa—Morrocco, the dependencies of Turkey (Egypt, Tunis, Tripoli), and a number of interior states.

Buddhism prevails in India, Farther India, in many parts of China and in Japan. The governments of Burmah and Siam are Buddhists. The government of China adheres to the religion of Confucius.

Judaism is represented throughout the civilized world.

The several religions are subdivided into denominations or sects, the aggregate of which exceeds one thousand.

THE TOTAL NUMBER OF LANGUAGES

The inhabitants of the world speak 3,064 languages or dialects. These languages or dialects are classified into twelve families: 1. Aryan or Indo-Germanic. 2. Semitic. 3. Hamitic. 4. Monosyllabic or South-Eastern Asiatic. 5. Ural-Altaic. 6. Dravidian. 7. Malay-Polynesian. 8. Australian and Papuan. 9. Caucasian Languages. 10. Basque and Etruscan. 11. South-Africa or Bantu Family. 12. Central-African Languages.

Each of the above families is divided in several groups or sub-families. The large Aryan or Indo-Germanic family consists of ten groups or sub-families of languages, three of which are located in Asia, while the rest belong to Europe. 1. The Indian Family, including Sanscrit. 2.

The Iranian or Persian Family. 3. The Armenian Family. 4. Greek Family, including its numerous dialects. 5. The Albanian language, which may once have had a large extension. 6. The Italic or Romanic Family. 7. Celtic Family. 8. Germanic or Teutonic Family. 9. Baltic Family. 10. Slavonic Family.

The parent of the Italic family of languages is Latin, from which are descended the modern (so-called) Romanic languages, namely: The Italian, Spanish, Portuguese, French, Wallachian, and the speech of certain Alpine districts.

Celtic languages include: The speech of Gaul, the Welsh, the Erse of Ireland, the Gaelic of the Highlanders of Scotland, and the Manx.

The Germanic family of languages comprises: Gothic, the Scandinavian, Anglo-Saxon, the Platt-Deutsch languages of North Germany, the lower Franconian, whence comes the Dutch, the Franconian of Mid-Germany, and the Old High German, spoken in different dialects, whence is derived the modern literary German.

The Baltic family of languages, to which belong the Lithuanian, Old Prussian and the Lettish languages of the South-Baltic.

The Slavonic family of languages, to which belong the Bohemian, Polish, Old Bulgarian, together with the parents of the numerous Russian dialects.

The Semitic family of languages is note-

worthy from the form of their roots, which are triliteral and triconsonantal. The Semitic family of languages consists of two branches, the Northern and the Southern branch.

The Northern branch subdivides into the Assyrian group, including Assyrian and Babylonian; the Hebrew group, including Hebrew, Phoenician, Edomitic and Moabitic; and the Aramaic group, including Syriac, Mandaic, Palmyrene, Nabataean, Samaritan and the Aramaic of the Talmud.

The Southern branch includes Arabic, Sabaean, Minaean, Ethiopic and Amharic.

Hebrew, the language of the Old Testament, was the language of Canaan. The Tell-el-Amara tablets show that in the 15th century, B.C.E., the language of Canaan was practically Hebrew.

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